



ASTAVAKRA GITA

Chapter 18

Volume - 04

Index

Chapter	Title	Verses	Page No
	Introduction		1 to 9
1	Self - Witness in all	20	9 to 62
2	The Marvellous Self	25	63 to 142
3	Self in All - All in Self	14	143 to 174
4	Glory of Realisation	6	175 to 194
5	Four Methods - Dissolution of Ego	4	195 to 208
6	The Self Supreme	4	209 to 224
7	That Tranquil Self	5	225 to 236
8	Bondage and Freedom	4	237 to 242
9	Indifference	8	243 to 259
10	Dispassion	8	260 to 275
11	Self As Pure Intelligence	8	276 to 293
12	How to Abide in the Self	8	294 to 305
13	The Bliss Absolute	7	306 to 325
14	Tranquillity	4	326 to 339

Chapter	Title	Verses	Page No
15	Brahman - The Absolute Reality	20	340 to 385
16	Self-abidance - Instructions	11	386 to 405
17	Aloneness of the Self	20	406 to 468
18	The Goal	100	469 to 809
19	The Grandeur of the self	8	810 to 827
20	The Absolute state	14	828 to 844
	Total	298	

Index

S. No.	Verses	Page No
Chapter 18 - The Goal		
210	Verse 24	561
211	Verse 25	563
212	Verse 26	566
213	Verse 27	568
214	Verse 28	576
215	Verse 29	579
216	Verse 30	586
217	Verse 31	590
218	Verse 32	592
219	Verse 33	594
220	Verse 34	599
221	Verse 35	600
222	Verse 36	602
223	Verse 37	606
224	Verse 38	610

S. No.	Verses	Page No
225	Verse 39	612
226	Verse 40	614
227	Verse 41	618
228	Verse 42	621
229	Verse 43	622
230	Verse 44	625
231	Verse 45	635
232	Verse 46	639
233	Verse 47	643
234	Verse 48	650
235	Verse 49	652
236	Verse 50	658
237	Verse 51	659
238	Verse 52	661
239	Verse 53	663
240	Verse 54	670
241	Verse 55	672

S. No.	Verses	Page No
242	Verse 56	675
243	Verse 57	678
244	Verse 58	683
245	Verse 59	686
246	Verse 60	692
247	Verse 61	694
248	Verse 62	695
249	Verse 63	698
250	Verse 64	699
251	Verse 65	704
252	Verse 66	707
253	Verse 67	710
254	Verse 68	711
255	Verse 69	714
256	Verse 70	716
257	Verse 71	719
258	Verse 72	725

S. No.	Verses	Page No
259	Verse 73	728
260	Verse 74	730
261	Verse 75	733
262	Verse 76	736
263	Verse 77	739
264	Verse 78	741
265	Verse 79	743
266	Verse 80	752
267	Verse 81	754
268	Verse 82	755
269	Verse 83	758

CHAPTER 18

THE GOAL

100 Verses

Chapter 18 - Verse 23 :

कुत्रापि न जिहासाऽस्ति नाशो वाऽपि न कुत्रचित् ।
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥२३॥

*kuṭrāpi na jihāsā'sti nāśo vā'pi na kuṭracit,
ātmārāmasya dhīrasya śītalācchatarātmanah. (23)*

The wise, who delights in the Self, whose mind is serene and pure, has no desire to renounce anything whatsoever, nor does he feel any loss anywhere. [Chapter 18 - Verse 23]

Subject	Object
<ul style="list-style-type: none"> - Before Jnanam - Jiva Intelligent, Includes (Body and Mind) 	<ul style="list-style-type: none"> - Jagat Triangle Vision

- Holding Body / Mind / Intellect - Jealously as integrated part of myself, never will put it in the world, it is included in the subject, world is object group.

Regrouping Subject	After Nididhyasanam / Internalisation Object
<ul style="list-style-type: none"> - Atma I is - me 	<ul style="list-style-type: none"> - Body / Mind / Family / World - Body / Mind / Family pushed to objective world Anatma - Belongs to world / Object

1) New vision of Anatma :

- World / Body / Mind / Family included
- I am Sakshi - Remain as entire Bunch
- By long practice of Nididhyasanam, this should become effortless.

2) :

- Anatma is unpredictable / Uncontrollable / Incomprehensible - Mysterious elements
- Karma of body and members of the world
- Karma is integral part of Anatma
- Therefore in comprehensible / Uncontrollable / Unpredictable, some freewill exists to give contributions.
- Anatma is very insignificant?
- Freewill can't totally control Anatma
- Therefore Surprises spring up every day
- Events in Anatma / Behaviours of family / All Surprise

Our Problem :

- We look at Surprise element as Disadvantage
- We want to control / Predict everything because it creates Anxiety.
- What will happen to me / Children / Spouse...
- See Surprise as welcome and can't be avoided - Moods give Surprise
- Moods / Healthy - Surprise element / Unpredictable / Anatma.

- In 'Nididhyasanam' - Say - "I Accept Surprise element" and Anxiety.
 - If we reject Surprise element - Life struggle
 - If we Accept surprise element - Life entertainment
- Jnani accepts incomprehensible / Unpredictable / Uncontrollable Anatma

Chapter 18 - Verse 24 :

प्रकृत्या शून्यचित्तस्य कुर्वतोऽस्य यदृच्छया ।
प्राकृतस्येव धीरस्य न मानो नावमानता ॥२४॥

*prakṛtyā śūnya-cittasya kurvato'sya yadṛcchayā,
prākṛtasyeva dhīrasya na māno nāvamānatā. (24)*

Void in mind by Nature and doing what comes of itself unasked, the wise one, unlike a common man, is not affected by honour or dishonour. [Chapter 18 - Verse 24]

Once I look a day Afresh :

- Pre-occupation of mind comes down.
- **Every mental pre-occupation is worry which I want to control / Predict / Children / family / Business...**
- In 'Nididhyasanam' also all 3 Occupies mind, can't Push them to Anatma because of Strong Ahamkara / Mamakara.
- Jnani has renounced predictable Philosophy
- His Body's future health / Financial status... Refuses to worry
- Therefore mind is Shunyam - Not empty but free from Pre-occupation.
- Pre-occupied mind not available for Loka Sangraha...

- Free from guilt - Regrets w.r.t Past, worry - Anxiety w.r.t future...
- I didn't control wife / Children / Staff...
- His actions based on Available ground (Past) Situation should have been, Could have been Avoided, Living in Present always...
- As Atma - No designation
- As Anatma - Boss / Husband...
- Act to Perform Duty as per Prarabda
- Duty Baram - Burden for Ajnani
- Duty Entertainment - Entertainment for Jnani

Duty :

- Marriage to be done / Prakurtaha / Does Appropriate Action
- Surprise Apamanam will come in Anatma
- Prestige / Status - Soap bubble... Don't take it seriously
- Mana / Apamana is what I superimpose
- What has happened is an event
- One dubs it as Mana / Another Apamana
- Intercaste marriage - Progressive or retrogressive
- Depends upon forward or conservative person
- What you perceive - Can't be controlled

Chapter 18 - Verse 25 :

कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥२५॥

*kṛtaṁ dehena karmedaṁ na mayā śuddha-rūpiṇā,
iti cintānurodhī yaḥ kurvannapi karoti na. (25)*

One who acts in conformity with thoughts such as: ‘This is done by the body and not by me, the pure Self’ such a person even though acting does not act. [Chapter 18 - Verse 25]

3rd Capsule :

- By mere presence - Give life to Body
- Body experiences world outside
- Body becomes Karta / Bokta / Pramata
- Sthula / Sukshma Sharirams blessed by Presence without will / Plan.
- In Presence of electricity - Light, Phone active, similarly “Chidabasa” is Blessing.

Example :

- Moon becomes bright in Presence of sun, without its own Brightness.
- Body has Kartrutvam because of my presence
- I am neither Karta / Bokta / Pramata
- Body / Mind - Complex becomes Karta / Bokta Pramata, which is called by new Name Ahamkara.
- This truth Jnani doesn’t forget at any time.

- Deha = Body / Mind with Chidabasa
- Simple name = Ahamkara... All activities - Pashyam... Done by Ahamkara

Previously :

Subject	Object
<ul style="list-style-type: none"> - Jiva - I Atma - Kshetrajna - Doesn't perform any person - Ever Pure - means Asanga, Satyam / Jnanam / Anantam Atmana 	<ul style="list-style-type: none"> - Jagat - Jagat - Anatma with body and Mind and Chidabasa - Ahamkara - Actions belongs to Ahamkara <p>Gita - Chapter 13 :</p> <ul style="list-style-type: none"> - Iccha Dvesha Sukham...

Gita - Chapter 13 :

इच्छा द्वेषः सुखं दुःखं
सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ
saṅghātaścētanā dhṛtiḥ ।
ētat kṣētraṁ samāsēna
savikāram udāhṛtam || 13-7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

1st Capsule :

- I am of Nature of eternal / All pervading Consciousness not mechanical Repetition.
- Must be truth / Fact for me
- This thought is constantly there like Tambura
- Consciously involved in Music
- Sub-consciously Sruti is there
- Similarly Jnani remembers Sruti
- Sruti = Vedanta Vishyana

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

Chapter 18 - Verse 26 :

अतद्वादीव कुरुते न भवेदपि बालिशः ।
जीवन्मुक्तः सुखी श्रीमान् संसरन्नपि शोभते ॥२६ ॥

atad-vādīva kurute na bhaved-api bālīśaḥ,
jīvanmuktaḥ sukhī śrīmān saṁsarannapi śobhate. (26)

The Liberated in life even though acts like one, who does not say why he is acting so, is not, thereby, a fool. He flourishes in the world and is happy and even blessed.

[Chapter 18 - Verse 26]

- Jnanis course of life and Activity Unpredictable and changing depending on requirement of situation.

Ajnani :

- Holds to goals Passionately out of ignorance and Works for fulfillment, because happiness depends on that
- Progress State / National / Olympic Levels.

- Driven by desire born out of Agyanam without that - Life is Empty, works for Title / Award...

Jnani :

- Poornatvam discovered, No passion to hold on to in life

Satvadi :

- Passionately interested in the set goal / Set Philosophy of life
- Out of ignorance
- Family / Service Oriented
- Jnani - Childlike works in different fields, not Children
- Asat Vadi, Like Children whimsical - One toy taken - Dropped!
- Ignorant person can never access Mind of Jnani.
- Become Jnani and Watch your own mind.
- You can't see others mind, you can wink at each other... Jeevan Mukta.
- Die unwept / Unsung, like flower in forest... Doesn't care for Praises and Social appeases.

Sriman :

- Body moves because of Prarabda.

Chapter 18 - Verse 27 :

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।
न कल्पते न जानाति न शृणोति न पश्यति ॥२७॥

*nānā-vicāra-suśrānto dhīro viśrāntim-āgataḥ,
na kalpate na jānāti na śṛṇoti na paśyati. (27)*

The wise man who has withdrawn himself from diverse reasonings and has attained complete repose, neither thinks nor knows nor hears nor sees. [Chapter 18 - Verse 27]

- To become Jnani, worked for Gaining knowledge - Did Sravanam and Mananam, received Wisdom.
- Brahman - Satyam, Jagat Mithya, Aham Braheiva Na Paraha
- Its this truth - Not Blindly repeating, intellect will doubt if its fact or imagination.
- 12 Schools of thought - 6 Condemn Vedas
- 6 Astika Darsanas - Sankhya / Yoga / Nyaya / Vaisesika / Purva Mimamsa / Uttama Mimamsa Accept Vedas not all teaching - You are Brahman.

Chapter 18 - Verse 27 :

नानाविचारसुश्रान्तो धीरो विश्रान्तिमागतः ।
न कल्पते न जानाति न शृणोति न पश्यति ॥२७॥

*nānā-vicāra-suśrānto dhīro viśrāntim-āgataḥ,
na kalpate na jānāti na śṛṇoti na paśyati. (27)*

The wise man who has withdrawn himself from diverse reasonings and has attained complete repose, neither thinks nor knows nor hears nor sees. [Chapter 18 - Verse 27]

Vichara = Reasoning / Logic Role of reasoning :

1) To establish limitation of reasoning :

- Reasoning not efficacious in the field of absolute truth
- Limitation of reasoning because it depends on collection of data through observation and experimentation - through sense organs (Limited Instruments)
- Amount of water you draw from sea depends on vessel
- All observation imperfect and incomplete because of sense organs.
- Reach and extent limited and varies from person to person
- Can't know totality / Truth of universe
- Sense organs can't study - Observer consciousness principle, which is behind sense organs
- No data can be collected by sense organs

Data can be collected about observed universe - Observer not observed.

Yajnavalkya :

- Vigyanatam are Kena Vijanayet...
- How will you ever observe observer
- Since observer never observable, you can never collect data about observer through observation.

Brahma Sutra :

- Tarqasya Apathish...
- Buddhism / Sankhya / Yoga / Nyaya have loop holes on their truth - Chapter 2 - Section 2
- Intellectual conclusion will be questioned - by logicians and scientists

Swamy Dayananda :

- Hit songs / Theories
- Hit Listers - Have to - Maintain new position
- Get High - Loose position
- Initially do reasoning and know limitation of Reasoning to deal with truth
- Vedanta does not work in the realm of reasoning
- Never use reasoning to prove / Disprove - Vedanta
- Reasoning limited - Vedanta in Paramartikam - Different plane - Therefore don't use reasoning
- Use reasoning in Mananam - Srotavyaha Mantavyaha Ninidhayasana....

Brihadaranyaka Upanishad :

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति,
आत्मनस्तु कामाय जाया प्रिया भवति ।
न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति,
आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति,
आत्मनस्तु कामाय वित्तं प्रियं भवति ।
न वा अरे पशूनां कामाय पशवः प्रिया भवन्ति,
आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे कशत्रस्य कामाय कशत्रं प्रियं भवति,
आत्मनस्तु कामाय कशत्रं प्रियं भवति ।
न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।
न वा अरे देवानां कामाय देवाः प्रिया भवन्ति,
आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति,
आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः—श्रोतव्यो मन्तव्यो
निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे
दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥ ६ ॥

sa hovāca, na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are paśūnāṃ kāmāya paśavaḥ priyā bhavanti,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kśatrasya kāmāya kśatraṃ priyaṃ bhavati,
ātmanastu kāmāya kśatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are vedānāṃ kāmāya vedāḥ priyā bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ—śrotavyo mantavyo
nididhyāsitavyo maitreyi; ātmani khalvare drṣṭe
śrute mate vijñāta idaṃ sarvaṃ veditam || 6 ||

He said, 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the animals, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the Vedas, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known. [4 - 5 - 6]

- To extract proper meaning of Vedanta
- To Remove obstacles of wrong thinking from our intellect.
- Right meaning is regrouping of Subject and Object
- Previously "I" Included Body and Mind
- Now I is Separated, World includes Body - Mind
- I Was Jiva with Body / Mind, world called Jagat
- After reasoning and Study (Sravanam), recognized Atma.

Subject	Object
Pure Consciousness alone	Body, Mind included in Observed world - Anatma

Pure Consciousness :

- i) Not part / Product / Property of Body
- ii) Independent Principle
- iii) Not Limited by Space / Time
- iv) Survives after disintegration of Universe, that 'Consciousness' I am
 - Proved only through Vedanta - Science can't understand nature of Consciousness.
 - Because it is not available for observation and collection of data
 - 5 principles of Consciousness can't be arrived at by science, through Vedanta arrive at 5 principles
 - Science will not be able to prove / Disprove 5 Principles - Not available for observation

- **When student includes Body / Mind - I am in Jiva / Jagat / Ishvara group - Samsara inevitable.**
- **When I exclude Body / Mind - I am in Atma / Anatma - Moksha inevitable**

- If you don't want, it will come
- I as Atma - Remember 5 capsules

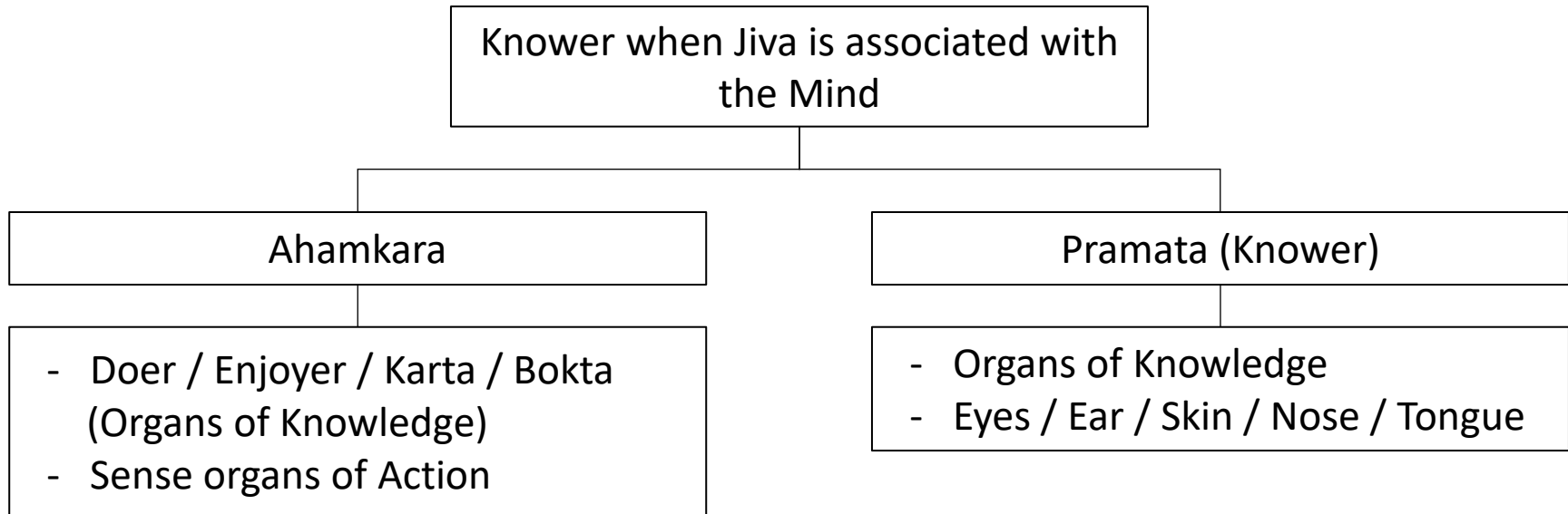
5th Capsule :

- If I remember my nature, I am subject - Atma, Body - Mind family / world... Anatma - life, a serial.
- Tears / Fear producing / Laughter producing, episodes entertainment
- Seeker tired of reasoning, becomes Jnani
- Jnani - Means subject / Object recognised
- One body collapses / Anatma doesn't collapse... World resolves and will get up, will eternally continue.
- I - Atma will continue after Videha Mukti
- Behind all arriving and departing bodies which is called Ishvara status
- No Raaga / Dvesha towards world
- If I am Jiva - Life terrible, will crave for Videha Mukti
- As Jiva - Pray for freedom from Punar Janma
- As Atma - will never pray for freedom because Atma has no Janma
- Vishranti - Mahataha

What is nature of Atma?

- Function of Jiva - Associated with mind
 - Known as Pramata the knower

- Kalpati - Speculates / Plans / Dreams futures
- Janati - Knowing is job of Jiva the Pramata
- Srunoti - Hearing is job of Jiva the Pramata
- Pashyati - Seeing is job of Jiva the Pramata



I am Atma - Apramata :

- Pashyan / Srunvan / Sprishan / Jigran...
- I do not do any of the activities not knowing / Seeing / Hearing / Thinking.
- I Atma - Am not Jnani / Ajnani / Baddha / Mukta (Status of intellect)
- I am Chidananda rupoham - Known through Vedanta - Not logical / Reasoning.
- Vedanta alone gives us 5 principles of consciousness
- Science / Reason out of reach of Consciousness, awareness Principle.

Chapter 18 - Verse 28 :

असमाधेरविक्षेपान्न मुमुक्षुर्न चेतः ।

निश्चित्य कल्पितं पश्यन् ब्रह्मैवास्ते महाशयः ॥२८॥

asamādher-avikṣepānna mumukṣurna cetarah,

niścitya kalpitaṁ paśyan brahmaivāste mahāśayaḥ. (28)

Since the wise one has no agitations and does not practice meditation, he is not an aspirant for Liberation nor is he, in bondage. Having known the universe to be a figment of his imagination, even though he sees it, he exists as Brahman itself. [Chapter 18 - Verse 28]

Jnani :

- No more sadhana or Seeker of moksha

All sadhanas :

- To refine Anatma

Jnani :

- Has detached from Anatma - Doesn't practice 'Nididhyasanam'
- Nididhyasanam meant for Vasana Shaya
- Habitual notions belong to Mind
- Mind has gone to Mithya world
- Why remove poison from rope snake?

Rope Snake :

- Mechanically used, represents Mithya mind
- Practices to remove poison from mind which is in the form of Vasana / Viparita Bavana.

- Jnani doesn't find it meaningful or relevant
- Samadhi Adhyasa Rupa - Nididhyasanam
- Brahman Adhyasa Rupa - Nididhyasanam
- Jnani not Mumukshu / Sadhaka / Samsari (Seeker, Non Seeker)

He is Mukta purusha who :

- Doesn't see rebound of Refining mind / Anatma and improve mind / Anatma
- As Jiva - Body / Mind included in me
 - I have to refine them
- Body / Mind is Anatma... I - Atma - Unimprovable Mukta...
- Eternally perfect Atma....
- Push Body / Mind to Anatma
- Even if you are improving them, let it be hobby / Entertainment / Watching movie

Life's Mission :

- Not improvement of mind
- But claiming Atma - Unaffected by mind
- Manas shanti - Not mission - Eternal struggle to get Atma shanti - Mission - Only claim
 - What is Already there
- Not Mumukshu / Samsari but Mukta

In Regrouped format :

- Body - Mind - Family - world - Lower Order
- Kalpitam - Mithya - Means - Incomprehensible
 - Unpredictable
 - Uncontrollable
 - Unsustainable (Drama at Anatma Level will go on and on and on...
- Doesn't ask why there is world
- It is its nature to be Mithya and Sathya will eternally continue as its Adhishtanam.
- Anatma can't taint me - Satyam - Awareness
- Jnani has thoroughly, doubtlessly understood
- Use Mithya Mind to understand - it is Mithya
- Nature understood, truth - And Aware of this truth during Crisis.
 - Karma Yogi - Runs after Pariharyam
 - Jnana Yogi - Runs after 'Nididhyasanam' During Crisis.
- All problems belongs to Mithya Anatma
- Recollect and Apply... Observer, see issues as they are - Don't say I am Facing Problem...
- Intellect continues in Regrouped Subject - Object format.

Chapter 18 - Verse 29 :

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।
निरहङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥२९॥

*yasyāntaḥ syād-ahaṅkāro na karoti karoti saḥ,
nirahaṅkāra-dhīreṇa na kiñcid-akṛtaṁ kṛtam. (29)*

He who has the ego sense in him within, acts (mentally), even though he does not act (physically). Surely, the wise one, who is free from the sense of ego, does not act (mentally), even though he acts (physically).[Chapter 18 - Verse 29]

- After gaining knowledge - I am Nitya Mukta Atma, Sadhanas can only improve Anatma, Activities Continue, Determined by Prarabda, Vasana - Adrishtam, in comprehensible
- Little Bit understood through Horoscope appreciation...
- Future - in comprehensible at Body - Mind level from Relative field, Vasana / Ashrama relevant... Atma doesn't have Body
- Karma continues with attitude as Sadhaka - Because Moksha not Sadhana
- Goal to be accomplished - Svarupam Nitya Mukta Atma
- Karma not means - He is not seeker of Moksha....

Gita - Chapter 3 :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

- For Agyani's - Karma useful... Jnani = Model
- Kuchela worshipped by Krishna - Did Pada puja for fun / Leela

Why sadhana for Chittha Shuddhi?

- They don't look at themselves as Karta...

Gita - Chapter 5 :

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan || 5-9 ||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- At Anatma level, show must go on... Action not done as sadhana
- Whereas in case of Ajnani, who has triangular format, Jiva, ahamkara includes Body / Mind with himself
- Ahamkara / Prarabda / Family / Problems / Craving for Moksha all Sadhana, Even though not Active....

Gita - Chapter 4 :

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- Action in him potentially...
- Whether action is there or not depends on internal condition - Not on external condition.

Chapter 18 - Verse 29 :

यस्यान्तः स्यादहङ्कारो न करोति करोति सः ।
निरहङ्कारधीरेण न किञ्चिदकृतं कृतम् ॥२९॥

*yasyāntaḥ syād-ahaṅkāro na karoti karoti saḥ,
nirahaṅkāra-dhīreṇa na kiñcid-akṛtaṁ kṛtam. (29)*

He who has the ego sense in him within, acts (mentally), even though he does not act (physically). Surely, the wise one, who is free from the sense of ego, does not act (mentally), even though he acts (physically).[Chapter 18 - Verse 29]

1) Vedanta :

- Pursue Moksha Shastra and Attain Moksha
- Definition of Moksha = Manas Shanti

Gita :

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

**vihāya kāmān yaḥ sarvān
pumāṃścarati niḥspṛhaḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||**

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

- Shanti Niravana Parama Samsthapi Gacchati...
- Very appealing to all / Everyone interested in peace...
 - Atheist - Working in his own way for peace
 - Religion - Temple / Ashrama / Puja / Prayer for Nimmadhi
- Vedanta can give moksha = Peace
- When one pursues Sadhana Chatushtaya Sampatti / Sravanam / Mananam / Nididhyasanam - One gets peace of mind
- Manas shanti = Reduction of FIR w.r.t. emotional disturbance
- Increase of CCCC - Calmness / Cheerfulness / Confidence / Courage

Technical :

- Viparita Bavana Nivritti
- After study : Relook at definition at Moksha...
- What is manas shanti in light of Vedantic knowledge?
- Manas comes under Anatma
- Manas shanti = Condition of mind
- Manas - Influenced by several factors
- Anatma - Subject to fluctuation all the time - Mysterious / unpredictable / Uncontrollable / Unsustainable
- Therefore I as individual can't have 100% Control over any Anatma including Body / Mind complex.

- Moksha not definition of Manas Shanti, because Anatma Subject to Fluctuation.
 - Shanti will have gradation
 - Moksha will have gradation

Gita - Chapter 14 :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

Mind made of 3 Gunas :

- Mind belongs to Prakirti, Matter, subject to fluctuations... can't enjoy Sattvic mind always.

Therefore change Definition of Moksha :

- Delink Manas Shanti from definition of Moksha

Redefine :

- Claim Shanti of Atma - Ever Non-fluctuating Nitya Shanti... Intrinsic nature of Atma
- Not affected by Prarabda / Worldly situations.
- Medicines affect Bio-Chemistry and Influences moods.

- Nididhyasanam - Not meant for manas shanti - Vasana Kshaya but claim Atma Shanti and push Manaha to Lokaha - Anatma world of objects
- Don't pursue for manas shanti - Pursue Atma shanti
- I contribute to manas shanti
- I am liberated because I am - Different from mind, Not stopping fluctuating mind.

Shift in Nididhyasanam :

- Reduce viparita Bavana and control mind
- Then I am Nitya Mukti Atma
- Then coming from triangular to binary format

Remember - 4 Capsules :

- Not affected by anything in creation
- I - Atma am nature of shanti
- Not dependent on Prarabda

- Not affected by any event in material body / Mind / World
- Mind = Sukshma Deha / Material / Part of total material Prakrti = I am Nitya Mukta

Instead of Guna - Condition of Body / Mind / World :

- Tribir Gunamayair Bhavaihi Ebhih sarvamidam Jagat (Gita - Chapter 7)
- World is 3 Gunas including by Body and Mind and others Body and Mind.

Gita - Chapter 7 :

त्रिभिर्गुणमयैर्भावैः
एभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति
मामेभ्यः परमव्ययम् ॥७-१३॥

tribhirguṇamayairbhāvaih
ēbhiḥ sarvamidam jagat |
mōhitam nābhijānāti
mām ēbhyaḥ parām avyayam || 7-13||

Deluded by these natures (states or things) composed of the three gunas (of prakrti), all the world knows Me not as immutable and distinct from them. [Chapter 7 – Verse 13]

Therefore be Clear :

- Manas Shanti and Moksha - No connection.
- I can try to improve condition of Family / World / Body / Mind
- Don't want to connect to my Moksha, claim Atma Shanti = Nididhyasanam.
- Nirahamkara Dheera - One who doesn't have identification with Body / Mind.

Chapter 18 - Verse 30 :

नोद्विग्नं न च संतुष्टमकर्तृस्पन्दवर्जितम् ।
निराशं गतसन्देहं चित्तं मुक्तस्य राजते ॥३०॥

*nodvignam na ca santuṣṭam-akartṛ-spanda-varjitam,
nirāśam gata-sandeham cittam muktasya rājate. (30)*

The mind of the Liberated is neither troubled nor pleased. It is actionless, free from fluctuations, desireless and purged of all doubts. [Chapter 18 - Verse 30]

- Doesn't react to various conditions of Anatma - why?
- Conditions of his own mind
- Mind generates such sub-conscious Vasanas / Thoughts, it will be a surprise to us
- It can generate fears - we react to reaction of Mind - Meta reaction
- I am agitated because I am agitated - No perfect mind
- Improving Mind = Hobby

Gita - Chapter 14 :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- When Rajas / Tamas vrittis increase, Jnani looks at it objectively
- I am not going to react to Tamasic Vrittis - It is a condition of mind not me

Gita - Chapter 14 :

- Powerful sloka - Na Kankshati..

- Be Objective and Compassionate to your own Mind.
- It throws Tantrums - Don't over react to Conditions of mind
- Sometimes feel Tranquil - Because mind quiet.
- Not over elated by conditions of Anatma...

Gita - Chapter 3 :

यस्त्वात्मरतिरेव स्याद
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Akrtu - Jnani free from notion of doership - Therefore Actionless.

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Mind has to be active in the world
- Body has to be active in the World

Gita :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē || 3-28 ||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

- Their actions have no Connection to Atma

1st Capsule :

- I am of nature of eternal / All pervading ‘Consciousness’
- Spanda varjitam - Free from Motions, description of Chittam.
- Motionless, free from Disturbances / Reactions.

Nirashiham :

- Free from Asha
- Manas Shanti not goal
- Mind can't be Kept In Peaceful / Disturbed State permanently
- Therefore See it as entertainment...

5th Capsule - Remember :

- My nature - Life an entertainment
- I am different from mind and ever free
- Mind of Jnani shines with these virtues

Chapter 18 - Verse 31 :

निर्ध्यातुं चेष्टितुं वापि यच्चित्तं न प्रवर्तते ।
निर्निमित्तमिदं किन्तु निर्ध्यायति विचेष्टते ॥३१॥

*nirdhyātum ceṣṭitum vāpi yaccittam na pravartate,
nirnimittamidam kintu nirdhyāyati viceṣṭate. (31)*

The mind of the Liberated one does not engage itself either in meditation or in activity. It becomes meditative and active without any motive spontaneously. [Chapter 18 - Verse 31]

- Mind can never reach perfection and that State can't remain Same.
- Mind = Apra Prakirti will Change
- Therefore will be eternal Mumukshu / Sadhana like Arresting Vayu.

चञ्चलं हि मनः कृष्ण
प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये
वायोरिव सुदुष्करम् ॥ ६-३४ ॥

cañcalaṃ hi manaḥ kṛṣṇa
pramāthi balavad dṛḍham |
tasyāhaṃ nigrahaṃ manyē
vāyōriva suduṣkaram || 6-34 ||

The mind verily is, O Krsna, restless, turbulent, strong and unyielding; I deem it quite (as) difficult to control as the wind. [Chapter 6 – Verse 34]

Mandukya Upanishad :

- Keeping Mind in empty condition is like emptying ocean with Darba Grass, will not have courage to Say.
- I am Nitya Mukta - Mind fought yesterday, became Angry...
- Jnanis mind not in meditation not Trying to
- Jnani not Obsessed with Engaging mind in meditation or Pursuit / Withdrawal - Not in Dhyanam / Sadhana.
- Whatever be condition of Mind, ever free without reason / Expectation / Goal / Anxiety engaged as Hobby...

Gita - Chapter 3 :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Claimed Nitya Shudha Atma
- Therefore No obsession with Activity or Dhyanam.

Chapter 18 - Verse 32 :

तत्त्वं यथार्थमाकर्ण्य मन्दः प्राप्नोति मूढताम् ।
अथवायाति सङ्कोचममूढः कोऽपि मूढवत् ॥३२॥

*tattvaṁ yathārtham-ākārṇya mandah prāpnoti mūḍhatām,
athavāyāti saṅkocam-amūḍhaḥ ko'pi mūḍhavat. (32)*

An unintelligent person becomes confused on hearing the real Truth, but some intelligent man withdraws within (and lives) like a fool.[Chapter 18 - Verse 32]

- When exposed to Vedanta, Response dependent on Mental condition / Adhikaritva qualification.

2 Extreme Responses

Mandaha

- Immature not able to understand Message of Vedanta

Buddhiman

- I am Ever free
- Sadhana is for attaining Moksha – I am already Mukta

- Mind bewildered - Don't know what to do in both the cases

Therefore sit down - Don't know where to start :

- Read in a book Jnana Khanda
- Hare Rama
- Self enquiry
- Puja
- Withdrawal out of confusion / Wisdom - Doesn't know what sadhana to practice - Both look same externally
- One is Sadhana Chatushtaya Sampatti Adhikari - Understands nothing to be done and other does nothing - confused
- Student of Keno Upanishad - Heard definition of Atma and said tata....
- Extremes always resemble.

Chapter 18 - Verse 33 :

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।

धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥३३॥

ekāgratā nirodho vā mūḍhair-abhyasyate bhr̥śam,

dhīrāḥ kṛtyam na paśyanti suptavat svapade sthitāḥ. (33)

The fools constantly practise concentration and control of the mind. The wise, abiding in their own Self, like persons in deep sleep, do not find anything to be attained.

[Chapter 18 - Verse 33]

Important Goals of Ashtanga Yoga :

- Systematic 8 step sadhana
- Yama / Niyama / Asana / Pranayama / Pratyahara / Dharana / Dhyana / Samadhi

Samadhi :

- Transformation of state of mind from lower level to higher level

5 Bhumikas - State of mind :

i) Kshiptam / Moodham / Vikshiptam / Ekagrata / Nirudham :

- Aim of sadhana - Controlling mind and thoughts.... Eliminate thought
- One thought - Cessation of all thoughts is Nirudham = Stopping mind Chitta vritti Nirodha
- Stop mind and lengthen duration
- Wants to continue the state

Vedanta :

- Need Limited control of Mind - Reasonable health of mind, not for perfect Manas Shanti, but to claim Atma Shanti
- If 5 Capsules not understood, they will practice meditation and close eyes in class
- Brahmavith Varishtaha Samadhi = Rock / Table type of liberation
- Ekagrata - Chitta Vritti Nirodha (Not goal of life here)
- Can improve quality of Mind - Nothing to do with the liberation
- 4th / 5th Bhumika - Moodahs practice

Chapter 18 - Verse 33 :

एकाग्रता निरोधो वा मूढैरभ्यस्यते भृशम् ।

धीराः कृत्यं न पश्यन्ति सुप्तवत् स्वपदे स्थिताः ॥३३॥

ekāgratā nirodho vā mūḍhair-abhyasyate bhr̥śam,

dhīrāḥ kṛtyam na paśyanti suptavat svapade sthitāḥ. (33)

The fools constantly practise concentration and control of the mind. The wise, abiding in their own Self, like persons in deep sleep, do not find anything to be attained.

[Chapter 18 - Verse 33]

5 Capsules :

- All Pervading
- Source of Happiness
- Life to Body
- Not Affected
- Remember

Internalise and Change in Mind set from Jiva / Jagat / Ishvara to Atma - Anatma format

Shift Important :

- As Jiva Include Body / Mind in myself, in my Judgement of word 'I'
- Therefore self Judgement / Assessment / Evaluation Based on Body / Mind

This is Basic Blunder :

- Body / Mind Anatma, Shift in thought / Transformation, have contributory role... w.r.t. their condition.

- Don't have control over Body / Mind, too many forces - visible / invisible including Karma...
- 'I' includes Body / Mind - I feel helpless
- Therefore I don't have control over myself - is the judgement
- My self judgement - Always I am helpless creature
- In triangular format, I am going to look myself as Jiva - Body / Mind included in I
- I am helpless / Hapless creature = Samsara sickness
- Jiva comes in and out of Ishwaras hospital...

Nididhyasanam :

- Not to control Jiva, Body / Mind - can't be controlled
- Aim is to get out of this triangular format and learning to look at myself as Atma
- Nididhyasanam should remove idea - I am Jiva
- Replaced it with I am Atma - Till then i will be helpless
- Body and Mind will join Anatma - Beyond my control.... 'I' am not helpless...
- Don't judge myself based on Body / Mind condition

Main Benefit :

- They are natural fluctuations in Anatma
- I can contribute but can't control - Can't affect my status
- Body / Mind part of Mana - They are giving entertainment comedies and tragedies

- Jiva never Liberated
 - Atma ever liberated
- } Realised Both

- Therefore don't control mind / Thoughts!
- Mind goes through infinite factors...

Moodaha - Practicing Ashtanga Yoga to control Mind :

- No Absolute control Possible
- Allow Anatma to go through its conditions
- Its like Straightening Dogs tail, will always bend.
- Tail comes back to its Original Position.

Jnani :

- Subject to fluctuation of 3 Gunas

Gita - Chapter 14 :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Only Sadhana - Claim always free
- Remain always in their nature of binary and Triangular format
- Shupta Purusha - Remains ever in Advayayam...

Chapter 18 - Verse 34 :

अप्रयत्नात् प्रयत्नाद्वा मूढो नाप्नोति निर्वृतिम् ।
तत्त्वनिश्चयमात्रेण प्राज्ञो भवति निर्वृतः ॥३४॥

*aprayatnāt prayatnādvā mūḍho nāpnoti nirvṛtim,
tattva-niścaya-mātreṇa prājño bhavati nirvṛtaḥ. (34)*

The fool does not attain tranquility either by action or by inaction. The wise one becomes tranquil merely by knowing the Truth.[Chapter 18 - Verse 34]

Moodah :

- Deluded one who is in triangular format
- One can never get freedom, his definition of liberation...
- Enjoy perfect Body / Mind and always struggling for that and wants perfect family...

Karma will not allow :

- Do / Don't do
- Work / Don't work
- Parihara / No Parihara

Damned - No Freedom

- Parihara works only in weak - Durbala
- Prarabda weaker karmas - Not strong karmas.

- Krishna - Rama - Pancha Pandavas - Arjuna had to see his son killed - No escape!!
- We never have absolute freedom
- Whether we put in effort / Don't...
- Instead of improving dream - Wake up

Wise :

- Internalised 5 Capsules and changed format
- By knowing Tattvam - Body / Mind not included in me - The subject
- Body / Mind also object of the world

Chapter 18 - Verse 35 :

शुद्धं बुद्धं प्रियं पूर्णं निष्प्रपञ्चं निरामयम् ।

आत्मानं तं न जानन्ति तत्राभ्यासपरा जनाः ॥३५॥

śuddham buddham priyam pūrṇam niṣprapañcam nirāmayam,

ātmānam taṁ na jānanti tatrābhyāsaparā janāḥ. (35)

In this world those who devote themselves to diverse practices do not know the Self which is pure, enlightened, beloved, perfect, transcendental and stainless. [Chapter 18 - Verse 35]

Ignorant have not understood - 2 Mind sets :

- They want to remain as Jiva and through, Sadhanas want a Liberated Jiva.
- “Comfortable Slave” - Oxymoron - Doesn't exist.
- Want to be liberated Jiva and Doing Sadhana.
- Want to retain Jiva Status - Husband / Boss, not Diagnosed diseases.

- Nature of Atma - Shuddha - Ever pure - Body never pure

Buddhaha :

- Chaitanya Svaroopaha
- Ever enlightened

Ananda Rupa - 2nd Capsule :

- Only source of permanent joy
- Children not source - But serve as temporary mirror
- **In their presence, my Ananda alone is reflected**
- When they start giving trouble, they are no more mirrors - Complaints - Don't listen to me...
- Daughter - Source of sorrow
- No Subject is object of Priyam / Joy
- They are temporarily reflecting my Ananda Based on Brihadaranyaka Upanishad
- As Jiva - Never Poornaha
- Family Level / Body Level / Mind Level....
- Poornatvam only in Binary format, complaint free Life only in Binary.

Nishprapancham :

- Free from influence of World
- Mithya - Lower order of reality

- Atma Satyam - Asangam / Never influenced by Prapancha - Provides free entertainment
- If no world - Sit alone as Brahman and will be bored!!
- World / Body / Mind... Entertainment can't affect me...

Niramayam :

- Free from all problems Movie - Entertainment - Creates emotion / Tragedy / Laughter

Advantage :

- At will I can shake them off and say it is a wonder

Jnani :

- Not rock-like - Emotionless but at will can, raise his level and see wonderful movie
- Emotions / Shaking off also possible....
- This facility is Jeevan Mukti and name them as Mithya / Movie episodes
- Free from sorrow / Emotions = Niramaya Knows - Atma

Chapter 18 - Verse 36 :

नाप्नोति कर्मणा मोक्षं विमूढोऽभ्यासरूपिणा ।
धन्यो विज्ञानमात्रेण मुक्तस्तिष्ठत्यविक्रियः ॥३६॥

*nāpnoti karmaṇā mokṣaṁ vimūḍho' bhyāsa-rūpiṇā,
dhanyo vijñāna-mātreṇa mukta-tiṣṭhatyavikriyaḥ. (36)*

A highly unintelligent person never attains (the Self) through the repeated practices of controlling his mind. The blessed one, through mere intuitive enlightenment, remains liberated and immutable.[Chapter 18 - Verse 36]

Vimooda : Example :

- One climbs ladder to fix Nail but hammers it upside down. Kept Nail in reverse order

Complaints :

- People don't know how to make Nail!

Vimudha - Asat below :

- You are a fool - You have to use Nail in opposite wall...
- Karmana Moksham Napnoti.....
- How to be liberated in this Janma - Continuing triangular format
- Sadhana not insufficient - You are retaining mind set and Struggling in wrong direction
- Don't go after Time bound Sadhana... I am Jiva...
- Do Karma / be Karta - Later something will happen
- As Jiva will have perfect life....
- Lost hope in earth - Go to Vaikuntha you will be one of the Jivas...
- Invent Different set up... Retaining triangular format...
- Therefore Don't be associated with a body and Mind

In triangular format you are a Jiva :

- Comparision / worry / Anxiety can't be avoided
- Any amount of newer practice, retaining Triangular format - No Moksha possible
- Sadhana = Enjoy in mind set by 5 capsules.

- Students who received, Message of Vedanta change format and Claim - I was free.
- Ever will be free irrespective of type of entertainment - Anatma - Mind / Body / Children are giving.
- No Correction with my Moksha, claims Nitya Mukti.

Avikriya :

- Free from Sadhana for Liberation
- If he does Karma, not done Karma / Sadhana for Liberation, Already free.
- Therefore Karmas called Karma Abasa or Loka Sangraha....

Gita :

कर्मणैव हि संसिद्धिम
आस्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि
सम्पश्यन्कर्तुमर्हसि ॥ ३-२० ॥

**karmaṇaiva hi saṁsiddhim
āsthitā janakādayaḥ |
lōkasaṅgraham ēvāpi
sampaśyan kartum arhasi || 3-20 ||**

Janaka and others attained Perfection verily through action only; even with a view to protecting the masses you should perform action. [Chapter 3 – Verse 20]

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

**naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||**

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- He is Naishkarmya Siddhi....

Gita - Chapter 18 :

असक्तबुद्धिः सर्वत्र
जितात्मा विगतस्पृहः।
नैष्कर्म्यसिद्धिं परमां
सन्न्यासेनाधिगच्छति ॥ १८.४९ ॥

asaktabuddhiḥ sarvatra
jitātmā vigataspr̥haḥ |
naiṣkarmyasiddhiṁ paramāṁ
sannyāsēnādhigacchati || 18.49 ||

He, whose intellect is unattached everywhere, who has subdued his self, from whom desire has fled, he through renunciation, attains the supreme state of freedom from action. [Chapter 18 - Verse 49]

- Renunciation of Triangle format alone is Sanyasa.

Chapter 18 - Verse 37 :

मूढो नाप्नोति तद्ब्रह्म यतो भवितुमिच्छति ।
अनिच्छन्नपि धीरो हि परब्रह्मस्वरूपभाक् ॥३७॥

*mūḍho nāpnoti tad-brahma yato bhavitum-icchatī,
anicchannapi dhīro hi parabrahma-svarūpabhāk. (37)*

The fool does not attain Brahman, for he desires to become It! The wise one certainly realises the nature of the supreme Brahman even without desiring to do so. [Chapter 18 - Verse 37]

- 'Nididhyasanam' = internalise Vedantic teaching, success of Nididhyasanam is success in reversing format...
- I am Atma = whose nature is Moksha, freedom is being Nithya Mukta
- Therefore Moksha stops to be my goal

Therefore my activities :

- I don't look as Sadhana but hobby - I enjoy hobby - Experiences = entertainment both happening at Anatma level
- I as Atma need not derive benefit...
- I am already what I want to be....

Nididhyasanam :

- Should bring internalisation Triangle, a format change and learn to claim Nithya Mukti of my nature.

Obstacle - 1st Capsule :

- I am all-pervading 'Consciousness'
- Aham Nitya Mukta Asmi - Minds diffidence...
- Do I have sufficient knowledge and qualification to claim Atma
- Based on Sadhana Chatushtaya Sampatti... I find myself full of deficiency
- Deficient in knowledge and Sadhana Chatushtaya Sampatti
- Therefore not ready for binary

Therefore, to Jiva / Jagat / Ishvara / Formatted Seekers :

- Lord you should come to Support me - Comfortable leave Atma - Anatma format to Swamiji and Shake hand, not to Dampen his enthusiasm.
- I Love to be in the triangle because I don't have Fitness and Qualification.
- All knowledge in Notebooks and Cassettes - Don't employ them
- What are Qualifications required for Triangle format..
- If disqualified from Binary format, Doesn't make us Qualified Automatically for Triangle format.

Binary Format given by	Triangle Format given by
Jnana Khanda	Karma Khanda

- Achara and Anushtana required for both
- Acharo Vidmaro Prabava....

- Religious activities fructifies when you lead life of achara
- Qualifications based on Varna and Ashrama

Therefore renounce Triangular format also :

- Ignorance is bliss in triangular format...
- Primary motivating factor in Karma Khanda is Shradha - in Bhagawan, in Puja intensity of Shraddha - Amply compensates other deficiencies.
- To enter Binary - Shraddha required / Others are secondary to Shradha
- Bhagawan has given Veda.

Svetasvatara Upanishad :

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवं आत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ १८ ॥

yo brahmanam vidadhati purvam yo vai vedams ca prahinoti tasmai ।
tam ha devam atma buddhiprakasam mumuksur vai saranam aham prapadye ॥ 18 ॥

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥ १९ ॥

niskalam niskriyam santam niravadyam niranjanam ।
amrtasya param setum dagdhendhanam ivanalam ॥ 19 ॥

He who at the beginning of creation projected Brahma (Universal Consciousness), who delivered the Vedas unto him, who constitutes the supreme bridge of immortality, who is partless, free from actions, tranquil, faultless, taintless, and resembles the fire that has consumed its fuel, seeking liberation I go for refuge to that Effulgent One, whose light turns the understanding towards the Atman. [Chapter 6 - Verse 18, 19]

- Both Karma Khanda and Jnana Khanda valid and efficacious
- Shradha is antidote for diffidence not because I have all qualifications but in spite of deficiency in qualification
- We never give excuse when we do Pooja
- Lack of Shraddha is lack of confidence, is presence of diffidence - which expresses as excuses
- Aham Brahmasmi valid because it is given it is given by Jnana Khanda of Bhagavan.
- Therefore don't hesitate to claim - Aham Brahma Asmi
- In time, you cannot reach timeless, Sakshat Brahman, therefore will postpone eternally....

Kaivalyo Upanishad : Struggling to enter - Jnana Khanda

न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशन्ति ॥ ३ ॥

na karmaṇā na prajāyā dhanena tyāgenaike amṛtatvamānaśuḥ ।
pareṇa nākaṁ nihitaṁ guhāyāṁ vibhrājate yadyatayo viśanti ॥ 3॥

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect).

Example : Like :

- I will enter water only when I learn Swimming.

Dheerah :

- Looks Upon his understanding as Valid
- In Binary format I attain Moksha
- I be myself as Atma - which is Nitya Mukta
- अनिवृचिन्नापि - Even if I don't want
- I am Param Brahma - as Revealed by Jnana Khanda

Chapter 18 - Verse 38 :

निराधारा ग्रहव्यग्राः मूढाः संसारपोषकाः ।

एतस्यानर्थमूलस्य मूलच्छेदः कृतो बुधैः ॥३८॥

nirādhārā graha-vyagrāḥ mūḍhāḥ saṁsārapoṣakāḥ,

etasyānārtha-mūlasya mūlacchedaḥ kṛto budhaiḥ. (38)

Without any support and eager for the attainment of freedom, the fools only keep up the world! The wise cut at the very root of this world, which is the source of all misery.

[Chapter 18 - Verse 38]

Moodah :

- Refuses to operate and use Jnana Khanda

Example :

- Buy Chappal and Keep it locked up because it will become dirty.
- Study will not help... using Jnana Khanda is support in Life....
- Then alone I will come to Binary format

- We don't have Aadharam for Jnana Khanda
- My knowledge Imperfect therefore won't use
- Therefore interested in acquiring something or other
- No Poornatvam in triangular, because I am Jiva always.

Positive Apoorna of Karma Yoga	Negative Eternal Disadvantages
- Ishvara is there, therefore great Blessing	- You continue to be Jiva - Jiva means Karma and Samsara

- Advantage of Ishvara, neutralized by Presence of Samsari...

Taittiriya Upanishad :

यदा ह्येवैष
एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नदरमन्तरं कुरुते ।
अथ तस्य भयं भवति तत्त्वेव भयं
विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa
etasminnadṛśye'nātmnye'nirukte'nilayane'bhayaṃ
pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati
yadā hyevaiṣa etasminnudaramantaraṃ kurute |
atha tasya bhayaṃ bhavati tattveva bhayaṃ
viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- Udaramantaram Kurute... in Triangle format have to maintain.
- Jiva / Ishvara then fear Automatic warning given by Veda itself.

Pashu :

- Eternally carrying oblations to Devata, Hospital nearby - Permanently Sick
- Permanently sick with hospital of Ishvara

Binary Format :

- Claim - I am Swastaha
- Perpetuating Triangle format - Nourish Samsara
- Wise know limitation of Karma Khanda
- Removed Moolam / Ignorance / Cause of Anartha

Chapter 18 - Verse 39 :

न शान्तिं लभते मूढो यतः शमितुमिच्छति ।
धीरस्तत्त्वं विनिश्चित्य सर्वदा शान्तमानसः ॥३९॥

*na śāntim labhate mūḍho yataḥ śamitum-icchati,
dhīras-tattvaṁ viniścitya sarvadā śānta-mānasaḥ. (39)*

since the fool wants to get peace through control of his mind, he does not gain it. The wise one knowing for certain the truth, is ever tranquil in mind [Chapter 18 - Verse 39]

Moodah :

- Common in all verses... identifying yourself with Mind.

Jiva :

- Eternally waiting for Peace
 - Fights with Mind continuously eternally
 - Never get Manas Shanti because he is eternally Grappling with Mind to get total control over the mind...
 - Never going to happen... Because mind is Anatma integral part of total Anatma called the Universe Jagat.
 - Mind is object - integral part of Objective Universe - Conditions of Mind are including Prarabda Vasana...
 - Therefore have only contributory Role - Not controlling role...
 - Eternally Grappling with Mind - No Sleep no Nimmathi... because his Aim is to control Misplaced Anatma.
 - Contribute and Just accept Anatma improvement as hobby / Entertainment...
 - We can contribute to Mind with your effort don't hope to control mind because its decided by infinite factors...
 - Bio-chemistry / Medicines influence Mind
 - Influences Mind on various degrees - Do your best to keep body / Mind - Healthy
- They are Anatma to be witnessed as Atma - Objectively look at Body / Mind
 - Be kind to your own Mind.

Don't give Stress :

- I am not Anatma Mind...
- When you stop struggling - Mind quickens struggle often worsens.
- समितुमिच्छति - In Triangle format, eternally fighting with Mind.
- Wise understood - I am Atma not Mind... Mind heals with self healing power
- In Anatma, 3 Gunas fluctuations are there natural...

Chapter 18 - Verse 40 :

क्वात्मनो दर्शनं तस्य यद्दृष्टमवलम्बते ।

धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥४०॥

kvātmano darśanam tasya yad-dṛṣṭam-avalambate,

dhīrās-tam tam na paśyanti paśyantyātmānam-avyayam. (40)

where is the vision of the self to one who resorts to seeing the manifested world? The wise do not see this and that, but see only the immutable self. [Chapter 18 - Verse 40]

- Jiva is eternally in Karma Khanda - in Jiva / Jagat / Ishvara format... Concludes I need help from outside and Jiva - should question fundamentals
- Am I Jiva looking at onslaught of Jatakam...
- Problems present and coming and go to Devata, extrovert immersed in Parihara Devatas...

In Triangle format, Punar Janma Guaranteed, Bhagawans work :

- Jiva means - Karma, means Punarapi Jananam
- Remedy - Question - Am I Jiva, Drop extrovertedness.

In Nididhyasanam :

- Not seek help of Ishvara but to remove Jiva Status, Drop Jivahood.
- In Nididhyasanam : I am not Jiva

Karma Yogi	Jnana Yogi
<ul style="list-style-type: none">- In crisis, does Prayer - means Triangle format- Eternally sick Samsari	<ul style="list-style-type: none">- In crisis does 'Nididhyasanam' means Binary format- Eternally - Claim my freedom

Question :

- Can the world really bother me?
- Katvam / Kovam / Kutayaha / Kave Janani / Ko Jayaya?
- Drishtam = Anatma in form of Jagat and Ishvara
- Wise not Extrovert - External world / Bhagawans, not cause of problem
 - Nor means of Solution
- Nobody can cause problem to me
- I have no problem, therefore I don't require a solution from outside.
- Sees himself as Avyaya operationalizing Binary format.
- Prodding us to Jump into Binary format.

Chapter 18 - Verse 40 :

क्वात्मनो दर्शनं तस्य यद्दृष्टमवलम्बते ।

धीरास्तं तं न पश्यन्ति पश्यन्त्यात्मानमव्ययम् ॥४०॥

kvātmāno darśanaṁ tasya yad-dṛṣṭam-avalambate,

dhīrās-taṁ taṁ na paśyanti paśyantyātmānam-avyayam. (40)

where is the vision of the self to one who resorts to seeing the manifested world? The wise do not see this and that, but see only the immutable self. [Chapter 18 - Verse 40]

- Hardest part in spiritual Sadhana conversion of Samsari mindset into Asamsari Jnani mindset.
- Samsari mind set = who thinks I am struggling Jiva who needs support of God

Asamsari mind set :

- I am - Struggle-free Atma which is the support of all
- Conversion can never happen naturally
- We have to deliberately initiate this transformation
- Religious way of life - wonderful
- It will not automatically bring this change.
- It will reinforce faith in God / Puja / Prayers / Scriptures...
- Increased faith has to be transferred from karma Khanda to Jnana Khanda
- Transference of Sradha from Karma Khanda to Jnana Khanda must be deliberately done.

- We go on doing Puja / or go to Pilgrimage
- Jnana Khanda has to be initiated - Its not result of mystic experience

Misconception :

- If I continue Writing notes / Keep Religious way of life - Realisation will happen
- Mindset change - Not naturally by religious life
- Not result of Sudden mystic experience but my our own Mind set by Shifting Sraddha from Karma Khanda to Jnana Khanda

1) Make a Decision Nischaya :

- I want to change mind set from I am Struggling Jiva to Atma

2) Take a Vow :

- Decision should be followed by Resolve
- Make Sankalpaha instead of saying I am struggling Jiva, looking for Ishvara support...
- Sanyasa - Dress - Symbol of Vow changing from yoga buddhi to Sankhya buddhi
 - Jnana Yogena Sankhyanaam
 - Karma Yogena Yoginaam...

Convert :

- Yogi to do Sankhya externally done by changing uniform
- Grihastha - to Sanyasa resolve very important
- Practice this mind set when we are in crisis.

- Claim perfect Atma - Struggling to perfect Atma called Mind by yoga, by Vedanta
- Criticising misguided person - Modaha initial stage, Karma Yoga - Triangle - Ok

Chapter 18 - Verse 41 :

क्व निरोधो विमूढस्य यो निर्बन्धं करोति वै ।
स्वारामस्यैव धीरस्य सर्वदाऽसावकृत्रिमः ॥४१॥

*kva nirodho vimūḍhasya yo nirbandham karoti vai,
svārāmasyaiva dhīrasya sarvadā'sāvakṛtrimah. (41)*

where is the control of the mind for the fool, who strives for it? To the wise one who delights in the self, it is indeed spontaneous and perennial. [Chapter 18 - Verse 41]

Vimoodah :

- Ashtavakra Criticises Yogi who wants to stop and remove all thoughts and expecting something will happen to change mind set.
- No quietude in Anatma / Prakriti / Matter which is influenced by time / Karma and will be in constant fluctuation.

In Sattva / Rajas / Tamas - Vrittis :

1	2	3	4	5
Shipram	Moodam	Vikshiptam	Ekagraham	Nirosham Samadhi

- 5 Mental stages - Pancha bumis mental stages
- 1st Chapter of Yoga Sutra - it is artificial process

Example :

- Pushing wooden Plan under water with hand
- Artificial Kruta Man - For Mind to remain thoughtless is unnatural!
- We can only have thoughts which are not disturbing.
- Thoughtlessness not aim - Making thoughts not disturbing is aim.
- Nirbandha - Karoti pressurizing / forcing mind

Upadesha Sara :

- By Intense Pranayama - Mind made thoughtless, not long quietude...

Vedantin :

- Understands world / Mind / Body is Anatma and Remembers 4th Capsule
- I am - Am not affected by anything that happens in the Material world or in Material Body
- I May contribute to well being of Body / Mind
- But don't want to Judge myself as Body / Mind
- I Atma am eternally quiet.

EK :

- Akasha - Undisturbed by events on earth and above earth (Very Good)
- I am Akasha Tulya Chaitanyam - Jnani practices Asamsari mindsight.

Sva - Rama :

- Atma Rama - One who uses I not as Body / Mind but as Atma.

This Nirodha - Quietude is always there :

- We can make mind relatively quiet but don't want to Judge myself based on conditions of mind.
- I am free irrespective of condition of mind, for him attitude is natural
- Akrut Krama = Natural

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Depends on Atma Shakti not Manas Shakti

Chapter 18 - Verse 42 :

भावस्य भावकः कश्चिन्न किञ्चिद्भावकोऽपरः ।
उभयाऽभावकः कश्चिदेवमेव निराकुलः ॥४२॥

*bhāvasya bhāvakaḥ kaścinna kiñcid-bhāvako'paraḥ,
ubhayā'bhāvakaḥ kaścīd-evam-eva nirākulaḥ. (42)*

Some think that 'existence' is and others that 'nothing' is. Rare is the one who thinks neither. He is perfectly serene, free from all distractions.[Chapter 18 - Verse 42]

One who Visualises / Meditates :

Focusses on Krishna	Focused on Removing thoughts
<ul style="list-style-type: none"> - Positive entry in mind - Looking for thought - Bavasya Bavakaha 	<ul style="list-style-type: none"> - And Experience - Silence in Meditation - Abavasya Bavakaha - Naina Kinchit Bavakaha = Mind Shunyam - Don't know what to do next complaint (Jyotish)

Vedantin :

- Ubaya Abavakaha
- Doesn't look for thought or Silence

Look for thought	Silence
Special Mind	No Mind

- He focuses on himself who is Sakshi of thoughts and thoughtlessness (Crux of Vedanta)
- Vedantic 'Meditation' = Meditation on meditator Sakshi - who is a witness of presence or absence of thoughts
- I am ever Asangaha - unaffected by presence and absence of thoughts
 - Good thoughts do not improve my situation
 - Bad thoughts do not decrease my situation
 - Extraordinary thoughts do not make me liberated
 - Absence thoughts do not make me Mukta
- I am ever free with or without thoughts and whatever be nature of thoughts
- Bava / Abava - Sakshi is comfortable - Pure screen
- Weather in movies, running not running
- Undisturbed - Not condition of Anatma

4th Capsule :

- I am not affected by conditions of Anatma

Chapter 18 - Verse 43 :

शुद्धमद्वयमात्मानं भावयन्ति कुबुद्धयः ।
न तु जानन्ति संमोहाद्यावज्जीवमनिर्वृताः ॥४३॥

*śuddham-advayam-ātmānaṁ bhāvayanti kubuddhayaḥ,
na tu jānanti saṁmohād-yāvajjīvam-anirvṛtāḥ. (43)*

Those of dull intellect meditate upon the Ātman as pure and one without a second, but they do not realise It. Through delusion they remain unhappy as long as they live.

[Chapter 18 - Verse 43]

Nature of Sakshi :

- Shudham - Ever free / Pure Advayam
- Don't I have problem of Raaga / Dvesha / Kama / Krodha?
- How can I claim Shuddham?

1st Capsule :

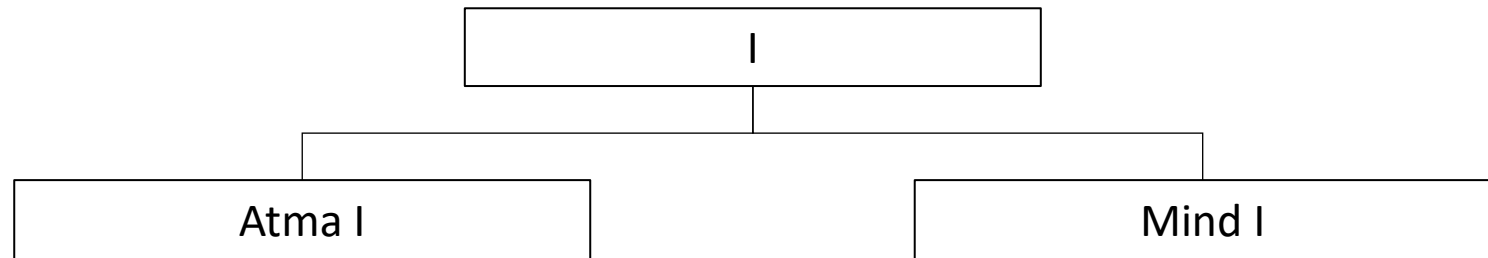
- I am of the nature of eternal all-pervading 'Consciousness' which can't have Raaga / Dvesha / Kama / Krodha

I say :

- I have Kama / Krodha means I have forgotten meaning of "I "

Remember - 5th Capsule :

- By forgetting my real nature, I convert my life into a struggle.



I am Mixing Up :

- I can improve mind without Connecting to my Nitya Mukta Svarupa.
- Improvement of Mind contribution for Lokasangraha not connected to my freedom, I am ever Non-dual.
- After removing all thoughts - How can I see Sakshi?

New 'Meditation' - Starts :

- Not focus on thoughts / Silence but on Sakshi...
- New struggle to experience Sakshi, Objectify Sakshi...

Sakshi not object :

- Focusing on Sakshi means not looking for Sakshi but entertaining thought
- **I am Sakshi of presence and absence of thoughts, including thought I am Sakshi**
- Don't look for Sakshi experience
- if Sakshi experienced, you will require another Sakshi.

What's proof Sakshi is there?

- I am that Sakshi (Try to prove you are not there)
- Therefore don't meditate upon Sakshi - Not object of meditation

Moodah :

- **Their problem - Don't understand that Sakshi not meditated object but meditator Subject.**
- **Don't wait to see your face one day**
- **You are seer - Never seen - Privilege of others to see your face**
- Sammoha - Orientation problem - Descriptions conceptualised (Rama)
- I = Ashabdham / Nirgunam / Nantap Prajnam... Because of orientation of Brahman coming for Darshana.

- It works in Saguna Karma Khanda, Vyavaharika Satyam - Here absolute truth talked...
- Understand, but no Sadhna required
- Eternal Samsari - Meditators, others - Asamsari / if 6 Malas not Done - No sleep
- I am struggling Jiva, needing Ishwara's support - Means, sticking to Sanchita Karma...

Binary format :

- I am struggle free Atma
- Should come from my mouth

Chapter 18 - Verse 44 :

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥४४॥

*mumukṣor-buddhir-ālambam-antareṇa na vidyate,
nirālambaiva niṣkāma buddhir-muktasya sarvadā. (44)*

The intellect of one who aspires for Liberation cannot function without a supporting object. But the desireless intellect of the Liberated one is, indeed, ever without any support (in meditation). [Chapter 18 - Verse 44]

- Mind set of Mumukshutvam in Karma Khanda all the time - Says - I require always support from outside.
- Alambanam - Support - Depends on world / God as object / Dependence.
- Reinforcement of untruth that I am Samsari looking for crutch / Worldly relationship / Moral support - Shift to divine relationship.

Mandukya Upanishad (Gauda) - Chapter 3 :

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ १ ॥

upāsanāśrito dharmo jāte brahmaṇi vartate |

prāgutpatterajaṁ sarvaṁ tenāsau kṛpaṇaḥ smṛtaḥ || 1 ||

The individual ego taking to the Path of Devotion (Upasana) imagines itself to be related to the manifest Brahman, who is supposed by it as having Manifested Himself. Such an ego is said to be of narrow intellect because it thinks that before Creation, all was of the nature of the unborn Reality. [3 - K - 1]

- Shifted dependence from world to God
- Therefore exalted Samsari from Nastika / Astika

Vedanta :

- Do you want to be sick with hospital around or dependent or not or healthy person without needing Hospital
- Religious Samsari with mind set - How long!
- Nididhyasanam wants to drop mind set
- Don't need support at all...

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṁ mayi sarvaṁ pratiṣṭhitaṁ |

mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Internalized by Nischaya / Sankalpa / Abhyasa - Decision / resolve / implementation.
- Mind set of Mukta is Niralamba
- Appreciates Ishvara - Does not seek support
- Thanks giving - Because of your teaching, I became independent of you!

What is true relationship?

- What makes us free from that relationship?
- Ideal father makes daughter independent
- Not eternally dependent - So that Child not deserted
- When he passes away - God makes us independent
- Therefore gratitude called Nishkama bhakti
 - Jnani Bhakti - Not Nastika
 - You have made me Purnaha

Chapter 18 - Verse 44 :

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥४४॥

*mumukṣor-buddhir-ālambam-antareṇa na vidyate,
nirālambaiva niṣkāma buddhir-muktasya sarvadā. (44)*

The intellect of one who aspires for Liberation cannot function without a supporting object. But the desireless intellect of the Liberated one is, indeed, ever without any support (in meditation). [Chapter 18 - Verse 44]

- In Childhood, introduced to Sakama Ishvara Bhakti to pass Exam / Get Job / Clear Disease / Artha / Aartharti Bhakti.
- We have no opportunity to know, Nishkama Bhakti
- We use Sakama Bhakti for family
- Self Centered - Sakama Bhakti - Expands to family Centered Sakama Bhakti
- Based on Ahamkara and Mamakara
- Puranas / Upasanas / Astrologers with rituals and Devata.... Results in sophisticated Sakama Bhakti
- We do Sakama Bhakti to discharge my duty or duties of my family “Vendudhal’ special prayers
- Misconceptions ok if you don't come to Vedanta as Mumukshu for spiritual study
- Teaching not given to lay people of the world.

- If you are a spiritual seeker, you will have to correct your views regarding Sakama bhakti.
- Bhakti should not be taken as duty but positive obstacle to Moksha and Promoter of Samsara.

1st Powerful lesson in Gita :

2nd Chapter Gita :

- Criticises Sakama Bhakti - will lead to Samsara Chakra Punarapi Jananam

Gita - Chapter 2 :

यामिमां पुष्पितां वाचं
प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ
नान्यदस्तीति वादिनः ॥ २-४२ ॥

yāmimāṃ puṣpitāṃ vācaṃ
pravadantya vipaśchitaḥ |
vēdavādaratāḥ pārtha
nānyadastīti vādinaḥ || 2-42 ||

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of Vedas, O Partha, saying, there is nothing else. [Chapter 2 – Verse 42]

- Sakama bhaktas can't progress in spirituality - Strong warning
- Because Sakama Bhakti natural - Most ignore this part.
 - Don't have courage to drop Sakama Bhakti
 - There is diffidence to drop Sakama Bhakti

- Rare seekers who attempt to drop
- Sakama Bhakti / Self and family Central prayers and rituals

Problem :

- Sakama - Prevalent - Rampant, not aware of Nishkama bhakti
- Only link with God was with Sakama bhakti
- When they drop Sakama, they have nothing to pray (No Artha, Kama) Connection with God snapped.

Misconception :

- Vedanta removes prayers / Bhakti - Binary format gets reconfirmed
- Atma - Anatma alone is there
- Fear grips many - I am becoming Nastika / Atheist in Vedanta...

Answer in 7th to 11th Chapter :

- Vedanta and binary format do not destroy Bhakti, replaces Sakama with Nishkama / Jnani bhakti
- Similarly inferior - Artha - Arthartha bhakti Replaced with Nirguna Ishvara bhakti...

Gita - Chapter 7 :

उदाराः सर्व एवैते
ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा
मामेवानुत्तमां गतिम् ॥७-१८॥

udārāḥ sarva ēvaitē
jñānī tvātmaiva mē matam |
āsthitaḥ sa hi yuktātmā
mām ēvānuttamām gatim ||7-18||

Noble indeed are all these, but the wise man, I deem, as My very Self; for steadfast in mind, he is established in Me alone as the supreme goal. [Chapter 7 – Verse 18]

Jnani Bhakti greatest :

- Transmutes inferior by superior bhakti
- Where is scope for Ishvara in Vedanta? Approach Madhyama Shatkam

Gita - Chapter 7 :

- Anatma / Drishya Prapancha / Universe experience is Apra prakriti of Ishvara (Very important lesson)

Culmination of teaching :

- Entire universe is Vishwaroopa Ishvara, What we call as Anatma
- I am Atma - whatever I experience is Vishwaroopa Ishvara...
- Raso'hamapsu Kaunteya.... (Gita - Chapter 7)

रसोऽहमप्सु कौन्तेय
प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः
खे पौरुषं नृषु ॥ ७-८ ॥

rasō'hamapsu kauntēya
prabhā'smi śaśisūryayōḥ |
praṇavaḥ sarvavēdēṣu
śabdaḥ khē pauruṣaṁ nṛṣu ||7-8||

I am the sapidity in water, O son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men; [Chapter 7 – Verse 8]

- Jnani appreciates Vishwaroopa Ishvara in form of Light of Sun / Moon / Rain / Taste of water / Smell in Flower.
- Greatest Bhakta because he appreciates Ishvara in the Universe.
- Ishvara in Laws of karma / Orders of Universe...
- Cosmic Harmony is Vishwaroopa Darshanam.
- Ishvara Bhakti expresses in form of Vishwaroopa Darshanam.
- All the time appreciating Vishwaroopa Darshana as Atma, Don't have to ask anything, ever Poornaha, Nitya Mukta...
 - Enjoy - Ishvara Bhakti which is Nishkama
 - Bhakti - Because I don't have to ask
 - Anything - Not even Moksha

For Jnani only 2 things exist :

I - Jnani	Vishwaroopa
Atma	Ishvara

- Nothing else / Nothing to pray

My prayer :

- Lokasangraha / Vishwa Shanti / Prarthana...
- Nishkama bhakti of Jnani = Vishwaroopa Darshanam and Vishwa Shanti seeing god all the time and let all be happy.
- Nothing to claim as Aham / Mama Centred Prarthana.
- Vedanta and Atma doesn't destroy Ishvara / Bhakti / Prayer

Nishkama Bhakti :

- Bhagawan continues in form of Vishwaroopa
- Bhakti continues in form of Darshanam
- Prayer continues in form of Vishwashanti Prarthana
- Ishta Devata represents Vishwaroopa Darshana

Bu Padav - Puja :

- Prithvi - Lord Puja Prithvi Lord in form of Agni / Vayu / Prithvi

Krishna :

- Says he is greatest bhakta, therefore Puja also possible.

- Ashtavakra Gita is complimentary not contradictory to Bhagavad-Gita
- Both promote - Nishkama Bhakti through Binary format.

Chapter 18 - Verse 44 :

मुमुक्षोर्बुद्धिरालम्बमन्तरेण न विद्यते ।
निरालम्बैव निष्कामा बुद्धिर्मुक्तस्य सर्वदा ॥४४॥

*mumukṣor-buddhir-ālambam-antareṇa na vidyate,
nirālambaiva niṣkāma buddhir-muktasya sarvadā. (44)*

The intellect of one who aspires for Liberation cannot function without a supporting object. But the desireless intellect of the Liberated one is, indeed, ever without any support (in meditation). [Chapter 18 - Verse 44]

Nishkama :

- Jnani continues Puja / Prarthana...

Om Sarve Bhavantu Sukhinah :

ॐ सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभाग्भवेत् ।
ॐ शान्तिः शान्तिः शान्तिः ॥ 1 ॥

Om Sarve Bhavantu Sukhinah
Sarve Santu Niraamayaah |
Sarve Bhadraanni Pashyantu
Maa Kashcid-Duhkha-Bhaag-Bhavet |
Om Shaantih Shaantih Shaantih || 1 ||

Om, May All be Happy, May All be Free from Illness. May All See what is Auspicious, May no one Suffer. Om Peace, Peace, Peace.[Verse 1]

Where is Bhagawan?

- World is Bhagawan

Who am I?

- I am Atma Chaitanyam Sakshi

What do I need from Bhagawan?

- Nothing Niralambanam need nothing from Bhagawan.

Chapter 18 - Verse 45 :

विषयाद्वीपिनो वीक्ष्य चकिताः शरणार्थिनः ।
विशन्ति ज्ञाति क्रोडं निरोधैकाग्र्यसिद्धये ॥४५॥

*viṣayā-dvīpino vīkṣya cakitāḥ śaraṇārthinaḥ,
viśanti jñāti krodhaṁ nirodhaikāgrya-siddhaye. (45)*

Encountering the tigers of sense objects, the frightened ones seeking refuge at once enter the cave of the mind, for the attainment of control and concentration. [Chapter 18 - Verse 45]

- Yogi practicing yoga shastra - Patanjali and Vedanta - Accepted in Vedanta.
- Brahma Sutra - Not against any Darshanam
- Accommodates all Sankhya / Nyaya / Vaisesika / Yoga

Difference :

- Yogi afraid of world / Prakriti / Full of sense objects / Produce attachment / Raaga / Binds one / Fear of bondage / Therefore withdraw from world.
- Therefore Chitta vritti Nirodha.

- Withdraw sense organs / Eliminate thought / Sit in Samadhi.... Expand duration - permanently sit in Samadhi - Aim

Foolishness - All to Shankara :

- World and sense objects can blind only Ajnani
- One who is in the binary format looks at himself as Atma
- World as Vishwaroopa Ishvara...
- Don't have to run away from world - Seeing world word as Vishwaroopa Darshanam.

Gita - Chapter 2 :

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścaran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Jnani has discovered his Poornatvam
- Therefore Raaga / Dvesha binds handled
- Then no more cause of problem
- We are empowering world to Bind us by developing Raaga / Dvesha....

Chip - Padartha not source of Bondage :

- Chip Vishaya I develop attachment to Chip - will Bind me, because when I have attachment, I am afraid of loosing Clip.
- Attachment causes Fear by thought of loss of object
- If I develop hatred for object, will it come... is the fear
- Every object of Raaga Dvesha frightens us by arrival or departure.
- Even imaginary arrival and departure... Biopsy / Cancer...
- Arjuna sorrowful because of imaginary loss of Bhishma / Drona

What will happen if they go?

- Dvaitin understand that word not cause of Bondage...
- Without Raaga Dvesha - I am living in Vishwaroopa Ishvara and am experiencing Ishvara through - Raaga Dvesha Rahita Drishti without Aham / Mama - Drishti.
- Why close eyes and Run away from world
- Pashyan / Srunwan / Spreshan / Ashnan / Gachhan as Ishvara Darshanam...

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

Example :

- Tiger Present in Island Vyavahara / Dvipi... Yogi afraid...

Gita - Chapter 2 :

यदा संहरते चायं
कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः
स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥

yadā saṁharatē cāyaṁ
kūrmō'ṅgānīva sarvaśaḥ |
indriyāṇīndriyārthē'bhyah
tasya prajñā pratiṣṭhitā || 2-58 ||

When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. [Chapter 2 – Verse 58]

- Kurmo'nganiva.... Tortoise in withdraws sense organs initial stage.
- When Raaga Dvesha is there
- Veekshya = sense objects = Tigers...
- Who converts them into tiger...
- I through my Raaga / Dvesha - ignorant Run to some shelter...
- Feel that sense objects will catch them
- You can't close eyes / Ears and sit in a cave.

- Yogis can never get out of fear... Because mind will have imaginary.
- Raaga / Dvesha and you can develop attachment to them.
- Ignorant Yogis run into their caves for One pointedness.
- Nirodha / Aikagriyam... Chitta Bhumika's Chittam / Moodam / Vikshiptam / Aikagyam / Nirodha...
- Initially withdrawal useful

Aim :

- Not to escape from world but to discover our freedom in the world of objects
- Plant requires protection until it grows
- Baby protected in womb of mother not good to remain permanently
- Freedom not in 'Meditation'
- Freedom is in this discovery
- Yogis rush to Samadhi - For Jnani irrelevant.

Chapter 18 - Verse 46 :

निर्वासनं हरिं दृष्ट्वा तूष्णीं विषयदन्तिनः ।
पलायन्ते न शक्तास्ते सेवन्ते कृतचाटवः ॥४६॥

*nirvāsanam harim dṛṣṭvā tūṣṇīm viṣayadantinaḥ,
palāyante na śaktāste sevante kṛtacāṭavaḥ. (46)*

Encountering the desireless man-lion, the elephants of sense objects, quietly run away; or, if unable to run away, serve him like flattering courtiers!! [Chapter 18 - Verse 46]

- Jnani not afraid of world and sense objects.

World and Sense objects afraid of him figurative example :

Sense objects	Jnani
<ul style="list-style-type: none"> - Elephants Run - Powerful / Huge 	<ul style="list-style-type: none"> - Lion / Hari / God / Jnani - Powerful / King - Nirvasana Hari neutralized Raaga / Dvesha Vasana - No Bondage of Raaga / Dvesha

Gita - Chapter 3 :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- One who has neutralized Raaga / Dvesha has Preferences... No needs in life.

यदृच्छालाभसन्तुष्टः
द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च
कृत्वापि न निबध्यते ॥ ४-२२ ॥

yadṛcchālābhasantuṣṭaḥ
dvandvātītō vimatsaraḥ |
samaḥ siddhāvasiddhau ca
kṛtvā'pi na nibadhyatē ||4-22||

Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. [Chapter 4 – Verse 22]

- Sense object - Elephant - Don't whisper / Don't make noise - Afraid
- Tushneem - Quietly - Run away
- Don't occupy Jnani's mind!!
- Jnani is never Pre-occupied by any, sense object or person in the world
- He has no attachment to them
- They don't grip him / Create obsession / Create Pre-occupation in mind
- They don't have power to disturb
- Moment they attach he will - Raise his vision to Atma - Anatma - Drishti
- Once he raises his level, Tattva Bodha, Atma Satyam
- Tad Anyath Sarvam Mithyaethi...

Example :

- Watch serial / Let loose emotions to take over / Shed tears - I have power to Shake whole thing as fiction.
- Similarly Jnani has the power to raise his level.
- When he raises his level, he realized world is Mithya...
- Therefore they don't attack him - Mithya can't attach Satyam.

Idiom :

- Bulley the weak and Parley with the Strong.
- When they know, you are weak, they all attack.
- Once they know you are Strong....

Example : Ekvashtra :

वनानि दहतो वहनेः सखा भवति मारुतः ।

स एव दीपनाशाय कृशे कस्यास्ति सौहृदम् ॥ 1 ॥

vanāni dahato vahneḥ sakhā bhavati mārutaḥ ।

sa eva dīpanāśāya kṛśe kasyāsti sauhṛdam ॥ 1 ॥

The air that blows off a small lamp becomes the friend of a jungle fire! No one wants to strengthen friendship with a weak person. [Verse 1]

When fire in form of small flame :

- Its weak version of fire
- Wind is strong - Shatru

When fire is forest fire - Samsari Daivagni :

- Wind knows it can't diminish
- Wind becomes forest fire and forms alliance - Like political party and they go.
- When I am weak - world = attacking tiger
- When I am strong, world is my ally
- World sings Glory - Doing Stotram
- World at my feet to serve me

Chapter 18 - Verse 47 :

न मुक्तिकारिकां धत्ते निःशङ्को युक्तमानसः ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥४७॥

na mukti-kārikāṁ dhatte niḥśaṅko yukta-mānasah,

paśyan śṛṇvan sprśan jighranaśnanāste yathāsukham. (47)

He who is free from doubts and has his mind identified completely with the Self never resorts to the practices of control as a means to Liberation. Seeing, hearing, touching, smelling and eating, he lives happily. [Chapter 18 - Verse 47]

- Jnani has Nishkama Bhakti sees self as Atma...
- Doesn't ask for Moksha - Karma Yogi - Practices Nishkama Bhakti
- Asked for Moksha - Not interested in Dharma / Artha / Kama not Artha / Arthatri Baktha but Jigyasu Baktha.

Want Moksha :

- Jnani superior Nishkama Bhakti - No moksha - Because I am Nithya Mukta...
- Atma standing in front of Vishwaroopa Ishvara
 - Stage 1 : Raaga Dvesha Rahita
 - Stage 2 : Karma Yoga - Bhakti
 - Stage 3 : Jnana Yoga - Jnani Baktha
- Vishwaroopa for only enjoyment - Don't need Sadhana not ask for anything.

Lecture 59

- Consequence of spiritual knowledge in life and behavior of Jnani.
- Person in Jnana Abhyasa - Practicing 'Nididhyasanam' assimilating 5 capsules - Nature of ever liberated Atma
- They may disturb our mind

i) Person looks himself as Karta / Bokta / Pramata :

- Doer / Enjoyer experiencer of result of action / Knower = Jiva Bava
- Life governed by Veda Purva = Karma Khanda and Jnana Khanda
- As Karta... Do only Dharmic action Avoid, Adharmic action.
- Follow Dharma as Bokta will enjoy better life
- Adharmic Bokta has no enjoyership
- Dharma Shastram restrains - When Jiva looks himself as Karta / Bokta.

In Jnana Khanda :

- I am Atma Akarta / Abokta have no connection with any action at body level.
- Therefore have no connection with Karma and Karma Phalam - Then Dharma Shastra becomes Non-relevant and Non-restraining factor.
- Dharma Addresses Karta not Jnani
- If you do Adharma as Bokta, you are warned...
- This restraint not to Jnani...

Nididhyasanam :

- Who claims - Na Punyam / Na Papam / Na adharma
- Akarta Aham - Abokta Aham (Exists in thee mind)

1st Consequence :

- Dharmic Shastra has no relevance for Jnani

Jnana Khanda :

- Sadhana presented for Mumukshu - Pramata - Knower - Seeker of knowledge...
- Binding seeker after claiming - I am Atma not Mumukshu...
- Who am I? Not Mumukshu and I am Nithya Mukta...
- What is prescribed for Mumukshu? Pramata becomes irrelevant

Jnana Khanda :

- Restraints on-disk individual also removed

Karma Khanda :

- Ankusham prescriptions symbolized by sacred thread
- Jnana Khanda restrained by Danda
- Upavita Dandam and Dandam are restraints
- Jnani claims - I am Nithya Mukta Atma - he is free from all restraints
- Unfettered / Let loose person - Therefore concern and worry...
- Immoral licentious, life in name of Jnanam and Vidhi Nisheda Ateetatvam - Danger Violent / wild / Immoral life as I am Jnani.

- Beyond Dharma / Adharma / Punyam / Papam / Moksha.. Yatashta - Acharaha
- Whatever I feel like doing - I do will Jnanam lead to Yatascharya Person - Slips and falls - Aaruda
- Patitatvam - Going up on ladder and falling - Big fracture...
- 99% Vedanta can't lead to immorality

Reasons :

1) Jnanam and Nididhyasanam serve as internal control :

- Most powerful internal regulator
- Job of Sacred thread and Danda performed
- Jnana Abhyasa performs
- Therefore external regulator can be removed

2) Before coming to Jnana Khanda :

- Person gone through Karma Yoga for a long time / Sadhana Chatushtaya Sampatti / Karma - Upasana yoga and Devi Sampath
- Dharma Vasanas in mind of Vedantin - First follow ethical life
- Dharma Vasanas - Badita Anuvritti - will keep person in Dharma “ will” not required
- Practice getting up at 5 Am for 1 year - Vasana developed helplessly get up with body clock.
- Jnani has Dharma Vasana.

1) Jnanam and Nididhyasanam serve as internal control :

- Most powerful internal regulator
- Job of Sacred thread and Danda performed
- Jnana Abhyasa performs
- Therefore external regulator can be removed

2) Before coming to Jnana Khanda :

- Person gone through Karma Yoga for a long time / Sadhana Chatushtaya Sampatti / Karma - Upasana yoga and Devi Sampath
- Dharma Vasanas in mind of Vedantin - First follow ethical life
- Dharma Vasanas - Badita Anuvritti - will keep person in Dharma “ will” not required
- Practice getting up at 5 Am for 1 year - Vasana developed helplessly get up with body clock.
- Jnani has Dharma Vasana

3) Jnani is intensely grateful to Shastra :

- Even though Shasta irrelevant after gaining Moksha
- Glorifies Shastra - Jnani will become advertisement to Shastram
- Can't violate traffic rules / Signals - Jnani
- You are symbol of Shastra - it will be dis-service done to Shastra
- Jnani - immensely concerned, society will devalue Shastram because of his action.

- Jnanam / Vasana / Gratitude is a restraint

Gita - Chapter 3 :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ |
sa yat pramāṇaṁ kurutē
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- Yad Yad Acharati Sreshtaha... You are model to others
- Follow dharma for society...

Shastra warns :

- You will be born a worm and wallowing in filth...
- If Ajnani abuses Shastra to justify his Immoral life
- If I am beyond Punyam and Papam - Life will be the dharmic only
- He doesn't require any action hereafter
- Jnani who has no doubt and mind in binary format - 5 Capsules

Nitya Mukta Atma Swarupa :

- Doesn't follow Sadhana for Moksha...
- No Sadhanam - No goal - Moksha not goal...
- Lives comfortably experiencing / Hearing / Feeling / Touching / Jigra - Smelling experiences of Prarabdha.
- Life available for upliftment of world.

Chapter 18 - Verse 48 :

वस्तुश्रवणमात्रेण शुद्धबुद्धिर्निराकुलः ।

नैवाचारमनाचारमौदास्यं वा प्रपश्यति ॥४८॥

*vastu-śravaṇa-mātreṇa śuddha-buddhir-nirākulaḥ,
naivācāram-anācāram-audāsyam vā prapaśyati. (48)*

Having established in his pure intellect and having become serene by mere listening to the Real, the wise one, no more sees what is proper and improper action or even what is inaction.
[Chapter 18 - Verse 48]

- One who has Vikshepa Rahita Antahkarana because he has practiced Upasana Yoga.

Karma Yoga - Shudha Buddhi :

- Calm Mind - Nirakula means undisturbed
 - Karma Yoga for Mala Nivritti
 - Upasana Yoga for Vikshepa Nivritti
- Through Atma Vichara of Vedanta
- Greater qualification longer duration of Karma and Upasana... Shorter duration of Jnana Yoga...

- Coming directly to Jnana Yoga - Duration - Many Janmas
- By mere Sravanam becomes Nithya Mukta Atma
- A Ripe Anatama required to detach from Anatma - For mango to detach from tree - Mango must be ripe...

Atma	Anatma
<ul style="list-style-type: none"> - Karma Yoga / Upasana Yoga - Ripening of Anatma Mango 	<ul style="list-style-type: none"> - Mango - Detachment easier / Natural

- I = Sthula / Sukshma / Karana Vyatirikta Antahkarana Sakshi can stand aloof.
- If no ripening - Disturbed mind comes...
- Ripen the anatma to get detached from Anatma...
- Not bothered about achara / Anushtanam and Anachara...
 - He doesn't require for his liberation
 - He doesn't follow for his liberation
- He follows to serve as model - No Udvega / No anxiety

Example :

- Priest doing ritual for others
- Anachara - Doesn't violate Vidhi / Nishedha Shastric rules

Audhaseenyam :

- Not indifferent - He observes rules for his own sake

Chapter 18 - Verse 49 :

यदा यत्कर्तुमायाति तदा तत्कुरुते ऋजुः ।
शुभं वाप्यशुभं वापि तस्य चेष्टा हि बालवत् ॥४९॥

yadā yatkartum-āyāti tadā tat-kurute ṛjuḥ,
śubham vāpyaśubham vāpi tasya ceṣṭā hi bālavat. (49)

The wise one does freely whatever comes to his lot, whether good or evil; his actions are like those of a child.[Chapter 18 - Verse 49]

- Verse 48, 49, 50 - Secret Verses, not to be revealed to Public, because they are subject to Misinterpretation.
- This Raja is Straight forward, naturally
- Dharmic Jnani - Takes to various activities not based on own needs
- Has no Purushartha to be accomplished
- Dharma / Artha / Kama are all finite goals
- Doesn't require Moksha - Already Nitya Mukta.

Gita - Chapter 3 :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- No goals to Achieve

Like :

- Mind of Priest - Hand doing the rituals but mind not involved
- Does duty for family

Gita - Chapter 3 :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- Does Nitya Karma - Does not look at it as sadhana for liberation because I am Nitya Mithya Mukta Atma.
 - Whichever action comes Jnani does
 - Yatha - When ever
 - Yathes - What ever
- } Be he Sanyasi / Grihastha / Kshatriya

- As need arises
- Raja self-regulated - Aim of Shastra not control only outer regulation
- Licentious / Threat from Dharma Shastra

Ahimsa - Himsa :

- Exception prescribed (Arjuna in battlefield)
- Rules have exceptions according to necessity
- Baby lifestyle - Not restrained by law / Dharma / Adharma - Ateeta w.r.t. Moksha
 - Child like not childish
 - Simple not simpleton

Lecture 60

1) Ahamkara doesn't have freedom at any time :

- Ahamkara = name of Chidabasa, Reflected Consciousness.
- Which is intimately associated with Body / Mind - Condition Body Mind - Do not total

Freedom because they are associated with :

- Anatma - Prapancha, external world
- Chidabasa - Influenced by Body / Mind
- Body / Mind - Influenced by external world
- External world - Influenced by known / Unknown factors
- I have no control over the world / Body / Mind / Chidabasa / Ahamkara... They all don't have freedom.
- Intelligence is not complaining over a fact.
 - Jnani comfortable with Non-free
 - Jnani aware of another equally important and Powerful fact that the
 - Real I is Atma not Ahamkara
- Atma is ever free irrespective of conditions of world / Family / Body / Mind / Chidabasa - Ahamkara.

Aware of 2 things

Never free Ahamkara

Ever free Atma Sakshi

In my life Ahamkara Plays a role

I am Atma

- Entire life transactions / Duties based on Ahamkara Centered thought, can't be avoided.
- Then I am not free becomes the thought
- As Ahamkara I am not free thought will be there all the time
- We can't be in Samadhi all the time.

Akbar :

- Asked people to draw a shortened line without erasing

Birbal :

- Drew another bigger line
- In presence of bigger line - First line became short
- Ahamkara vritti can't be erased by our mind
- To which home you go after class depends on Ahamkara - Atma common to all.
- One way of weakening - I am not free thought is by drawing and other bigger line / Thought more powerful - I am Atma free.

Ghetti melam of Atma :

- Nadaswara = Mangala Shruti
- Raised during marriage so that there is no Amangala - Crying
- We don't have power to stop crying
- Therefore generate bigger sound - Add other sound - Cry dropped
- Ahamkara Centric thoughts all Amangala because Ahamkara never problem free.
- Insert Atma Centric thoughts
- Ahamkara Centric problems / Thoughts are drowned in Ghetti Melam.
 - When should Ghetti Melam be there
 - Whenever Ahamkara is complaining
- **Drown - Complaint thoughts, compensated by Atma - Centric thought, which is ever free**
- Requires deliberate effort / Nididhyasanam and continue till subconscious takes over...
- When problematic issues...
- Mind generates a thought - Ahamkara will always have an issue, not a matter to complain...
- Real I am free - In spite of conditions of ahamkara...
- Swatantra Vritti must drown Paratantra (Bondage)
- Thoughts of freedom must drown, Thoughts of bondage - Parantriya Vritti (Never free thought)

- Jnani Manages to saturate mind with Svatantra Vritti.

Chapter 18 - Verse 50 :

स्वातन्त्र्यात् सुखमाप्नोति स्वातन्त्र्याल्लभते परम् ।
स्वातन्त्र्यान्निर्वृतिं गच्छेत् स्वातन्त्र्यात् परमं पदम् ॥५०॥

*svātantryāt sukham-āpnoti svātantryāllabhate param,
svātantryānnirvṛtiṁ gacchet svātantryāt paramam padam. (50)*

Through freedom one attains happiness; through freedom the highest; through freedom to repose and through freedom to the supreme state.[Chapter 18 - Verse 50]

Who is Jnana Nishtha :

- Who has made - I am free thought quantitatively and qualitatively, more dominant compared to Ahamkara Centred thought.
- Even if there are issues at physical level
- In spite of issues he says I am free internal relaxation - Reduction of anxiety
- Psychological truth when there are problems, anxiety to solve problem is one of the obstacle to solve problem.
- Anxiety worsens / Compounds problem.

Important : Psychological truth :

- Freedom from anxiety to solve problem is precondition to solve problem.
- Jnani enjoys freedom from anxiety
- Therefore he can solve many of his Ahamkara problems - Because of his freedom from anxiety, accomplished by 'Nididhyasanam', Entertaining Atmakara Vritti.

- Because of Svatantriya Vritti, enjoys relaxation.
- Because of Svatantriya Vritti (Thought pattern / Mindset / Binary format)
- Entertaining I am free - Mind set, claims his Moksha, which is his swaroopam in spite of issues at ahamkara level which will always continue.
- Inner peace - Inner relaxation - Distance between me and problem...

Ask how distance exists?

- When neighbour has problem, have concern / Solve problem, intellect functions... because of no anxiety block.
- Jnani's approach to his ahamkara problem like Neighbours problem - No anxiety...
- Therefore resources available, better internal space / Maturity / Objectivity...
- Highest goal of Moksha because of Svatantriya vritti.

Chapter 18 - Verse 51 :

अकर्तृत्वमभोक्तृत्वं स्वात्मनो मन्यते यदा ।
तदा क्षीणा भवन्त्येव समस्ताश्चित्तवृत्तयः ॥५१॥

*akartṛtvam-abhokṛtvam svātmano manyate yadā,
tadā kṣīṇā bhavantyeva samastāś-cittavṛttayaḥ. (51)*

All the modifications of the mind are indeed destroyed, when a man realizes that the Self in him, is neither the doer nor the enjoyer. [Chapter 18 - Verse 51]

- Samsara thought weakening method = As long as I am Karta / Bokta thought is Dominant in mind and anxiety regarding, Prarabdha Karma and fate...

Fate :

- **My own Karma Phalam**
- **That is attacking me as Bokta**

- This is flow of ahamkara
- I as Bokta - Am vulnerable to unfolding Prarabdha - Karma Phalam - unseen / Unknowable / Hidden / Adhrishtam.

Astrologer :

- Talks about successful and wrong predictions
- Anxiety can't be avoided by Karta Bhokta ahamkara - Only way - Ghetti Melam
- Aham - Karta / Bokta thought must be replaced, by bigger truth.

Atma = Paramartika Satyam :

- Other thought should be weakened.
- That's the only solution
- Ahamkara is incidental / Fake nature of mine, where as I am Akarta Atma

Similarly Aboktrutvam, therefore I am Abokta :

- Akarta = Karma Sambanda Rahita
- Abokta = Karma Phala Sambandha rahita
- My own higher real nature = Atma

When a person invokes through 'Nididhyasanam'

- It will not remove Ahamkara thought
- Ghetti Melam doesn't remove shouting, mouth of others - Not stop.
- Sound of others not heard.

Example :

- During daytime - Stars in the sky are there but as good as not there
- Ghetti Melam of Surya Prakasha has overpowered Prakasham of all stars in the sky.
- Similarly Ahamkara vritti is weakened by Atmakara vritti...

When Atmakara vritti Dominates all other :

- Worrying vrittis / Fear vritti / Anxiety vritti / Chitta vrittaya - Do not go, but will become ksheena - So feeble that their impact is almost negligible...
- I am Ananda Swarupa - inspite of physical problems of grihastha / Ashrama
- Not ahamkara is problem free, but Aham vritti dominates
- Try 'Nididhyasanam' - I Guarantee...

Chapter 18 - Verse 52 :

उच्छृङ्खलाप्यकृतिका स्थितिर्धीरस्य राजते ।
न तु संस्पृहचित्तस्य शान्तिर्मूढस्य कृत्रिमा ॥५२॥

*ucchr̥ṅkhalāpyakṛtikā sthitirdhīrasya rājate,
na tu saṁspr̥ha-cittasya śāntir-mūḍhasya kṛtrimā. (52)*

The conduct of the wise one, which is unrestricted (by motive) shines, being spontaneous, that is free from pretence; but not the deliberate calmness of the foolish, whose mind is attached (in other words full of desires).[Chapter 18 - Verse 52]

When Jnani says :

- I am free, he is entertaining this thought and not linked to condition of Ahamkara (Body / Mind complex)
- That thought will always be there
- I am free is valid all the time - Because it is linked to Atma...
- Unconditional because it is Atma - Linked thought.

Therefore Permanent :

- I am free of thought for worldly people
- Linked to family condition / Business condition / Health condition, then artificial condition, therefore fragile thought...
- Two days free and then bound again
- Mental condition / Thought condition of wise shines Dominant all the time
- I am free thought...
- Akrutitva = Natural / Permanent / Unconditional / Because it is linked to Atma which is ever free

Uchshrikala :

- Free from chain / Fetter / Limitation / Condition of body / Family situation.
- Where as shanti / Peace / Freedom - I am free thought of a Samsari Agyani.

Who is ahamkara centric :

- Whose freedom thought is connected to conditions of Anatma..

Who is attached to Anatma is foolish :

- How can I expect freedom from linking to unpredictable world - That is the greatest delusion - Moodha
- Freedom and peace are artificial / Conditional / Only temporary - Like stars fluctuate.
- Similarly Shanti will be fluctuating.

Chapter 18 - Verse 53 :

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।
निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥५३॥

*vilasanti mahābhogair-viśanti giri-gahvarān,
nirasta-kalpanā dhīrā abaddhā mukta-buddhayaḥ. (53)*

The wise, who are free from mental imagining, unbound and liberated in intellect, sometimes sport in the midst of great enjoyments and at other times retire to the mountain caves.

[Chapter 18 - Verse 53]

Therefore Jnani is able to Maintain thought I am free :

- Because I am free Linked / Centred to Atma only. Mind is able to entertain thought.
- I am free all the time - Even in extremely disturbed situations outside.
- Mahan are those who have same thought Pattern in Sampat (Prosperity) and Vipat (Adversity)
- In both, entertain same mind set because they are linked to Atma which is ever the same.

- When sun is rising, it is red (Prosperity - Udayam going Upwards)
- When sun is setting, it is red (Astamayam fall Adversity)
- Sun appears same during both times
- See pictures - Don't know weather picture taken in morning or evening...
- Rama described in same way - Pattabhishekam Udayam, Vanavasa - Astamayam
- He has based his mind on something more stable
- Jnanis - have favourable Prarabdha
- Rich shishyas - Ahamkara, goes up for Guru
- In A/c room or in open...
- Thought pattern dominant is freedom thought
- Dheerah - Jnana Nishtha

Abaddah :

- Free from "I am Samsari thought"
- I am suffering thought never comes "Not Bound"
- Mukta Buddhasya - Mind entertains
- I am free thought -
 - Mukta vritti Yuktasya - I am free
 - Buddha vritti Nivritasya - I am not bound

} Difference in thought
Patterns entertained

Therefore Nirastha Kalpana :

- If problem comes : Mind becomes Pessimistic, either exaggerate the problem...
- Biopsy - Treatment starts mentally before verdict
 - Adds newer problems - Tendency of mind
- Positive - Life wonderful / Super - Mind very fragile
- Wise neither optimistic / Pessimistic not mystic - He is wise.

How to have Positive thinking? Requires thinking

- Free from future projection, will not change future
- Waste of time - By having fewer problems, not going to go Nirastha Kalpana (Fancying / imagination)

Vairagya Shatakam - Bavi Chamati :

- Why are you Alartifying brooding - O mind
- Be quiet - what will happen, will happen, without regretting about past - Which can't be changed...
- Worrying about future, which is not known - To worry I should know
- Live in present efficiently, with this thought gathered from Shastra.

Chapter 18 - Verse 53 :

विलसन्ति महाभोगैर्विशन्ति गिरिगह्वरान् ।
निरस्तकल्पना धीरा अबद्धा मुक्तबुद्धयः ॥५३॥

*vilasanti mahābhogair-viśanti giri-gahvarān,
nirasta-kalpanā dhīrā abaddhā mukta-buddhayaḥ. (53)*

The wise, who are free from mental imagining, unbound and liberated in intellect, sometimes sport in the midst of great enjoyments and at other times retire to the mountain caves.

[Chapter 18 - Verse 53]

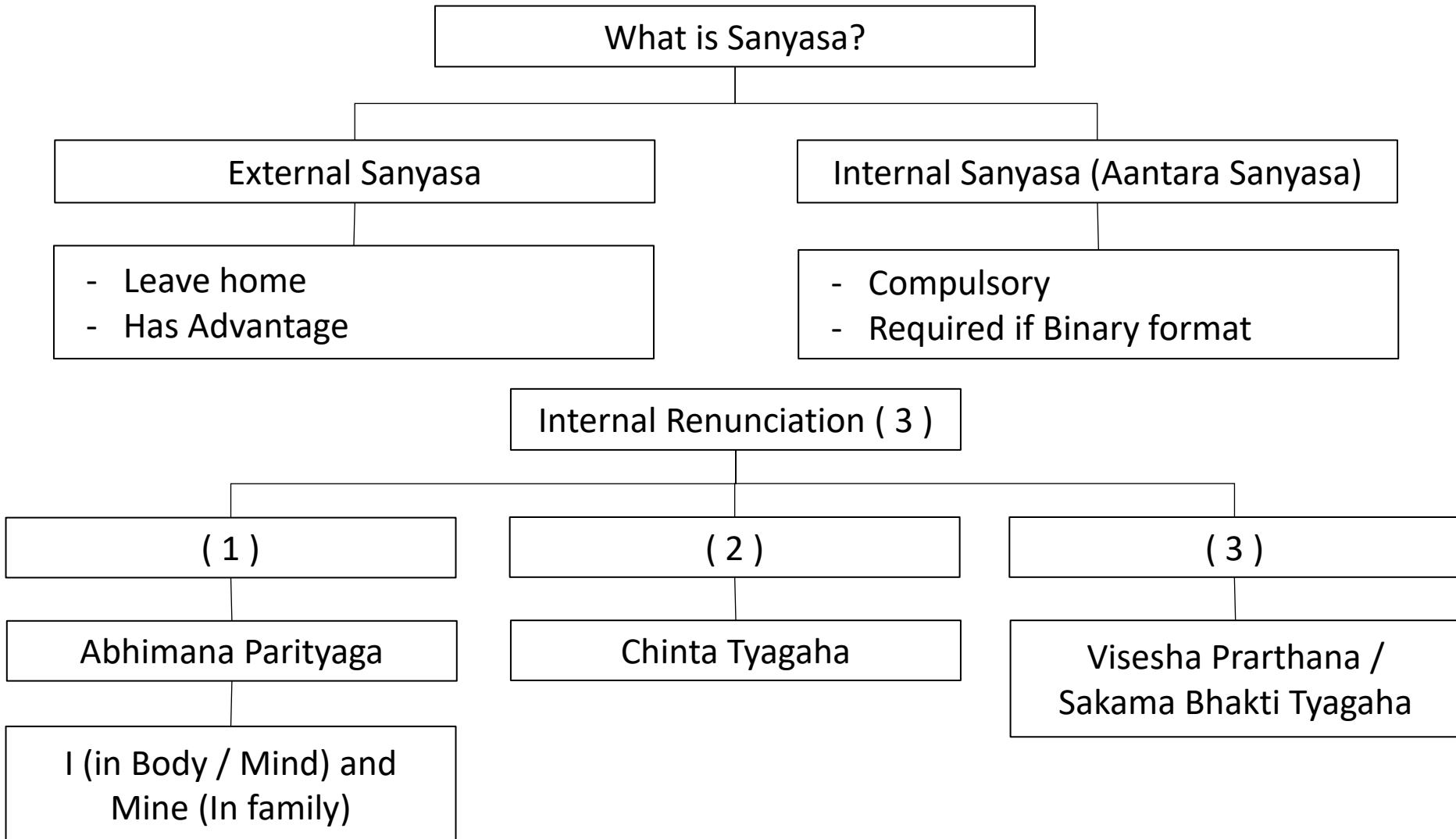
- Jnana Nishtha by 'Nididhyasanam' - Dwell on Vedantic teaching...
- 5 Capsules on my higher nature - Do 'Nididhyasanam' not lose sight of higher nature.
- When involved in worldly transactions.
- I convert life into Struggle / Entertainment.
- What life is, depends on my real nature
- Pushes Teaching into subconscious mind

Shankara :

- Sannyasa Sahita Jnanat eva Muktihi
- Knowledge or Jnana Nishtha alone, doesn't give liberation
- Knowledge and renunciation alone gives Mukti
- Knowledge and renunciation alone is means of liberation.

Shankara Quotes :

- Na Karmena - Tyagena renunciation
- Vedanta Vignaya - Sanyasa renunciation
- Sanyasa complements knowledge - Complementary pair alone gives benefit.



1) Nirmama Nirahamkara :

- Not claim ownership / Controllorship of body / Family
- They belong to Vishwaroopa, must be crystal clear

Gita Chapter 2 :

कर्मण्येवाधिकारस्ते
मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē
mā phalēṣu kadācana |
mā karmaphalahēturbhūḥ
mā tē saṅgō'stvakarmani || 2-47 ||

Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

2) Chinta Tyaga :

- Aham / Mama Abhimana expresses in form of worry and anxiety
- Chinta is manifestation of Abhimana...
- Mutually connected - Reinforce each other
- Abhimana increases Chinta
- Arrival of anxiety one can't Stop...
- Born out of Vasana of Mind - should I perpetuate worry - Nourish / Protect worry?

3) Vishesha Prarthana - Self centric prayers :

- Aham - Mama prayers = Sakama
- Bakti connected to Abhimana and Chinta
- Special vows - Come around when worry, on Atma and Mama
- More Sakama Bhakti - More Chinta and Abhimana
- Maturity and wisdom solves worry...
 - Body / Mind = Micro Anatma
 - Belongs to macro Anatma
 - Vishwaroop Ishvara
- I will play my role - Let worry be done by Ishvara
- Not drop Puja / Not Bhakti, renunciation, Replace samsara by Nishkama bhakti
- In all prayers no Aham / Mama

Om Sarve Bhavantu Sukhinah :

ॐ सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःखभाग्भवेत् ।
ॐ शान्तिः शान्तिः शान्तिः ॥

**Om Sarve Bhavantu Sukhinah
Sarve Santu Niraamayaah |
Sarve Bhadraanni Pashyantu
Maa Kashcid-Duhkha-Bhaag-Bhavet |
Om Shaantih Shaantih Shaantih ||**

Om, May All be Happy, May All be Free from Illness. May All See what is Auspicious, May no one Suffer. Om Peace, Peace, Peace. [Verse 1]

- Aantara Sanyasa without Jnanam / Vedanta will work

Chapter 18 - Verse 54 :

श्रोत्रियं देवतां तीर्थमङ्गनां भूपतिं प्रियम् ।

दृष्ट्वा सम्पूज्य धीरस्य न कापि हृदि वासना ॥५४॥

śrotriyaṁ devatāṁ tīrtham-aṅganāṁ bhūpatiṁ priyam,

dr̥ṣṭvā sampūjya dhīrasya na kāpi hṛdi vāsanā. (54)

Whether he is honoring a Vaidika scholar, the gods or the holy places or seeing a woman, a king or a beloved one, not a bit of desire ever springs in the heart of the wise one.

[Chapter 18 - Verse 55]

- When Jnani experiences world, he makes sure he doesn't develop Aham / Mama in the mind which expresses in the form of Raaga Dvesha...
- See beautiful things - want to own and develop Mamakara
- Unfavourable things - Develop Dvesha
- We have Raaga / Dvesha (Vasana) towards deities also
- Men in power / Position create inferiority complex
- Look at all as an Anatma - Respects / Reveres as Vishwaroopa Ishvara - Chapter 10 and 11 - Gita
- Any glory is Ishvara's glory
- Pride comes because of Ahamkara / Mamakara.

- No Mana / Damba - born out of Aham / Mama experiences...

• **Doesn't allow Ahamkara - Abhimana Vasana - My body / Family...**

- Life governed by Prarabda - Accept

Gita - Chapter 5 :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

**vidyāvinayasampannē
brāhmaṇē gavi hastini |
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinaḥ || 5-18 ||**

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- Samatvam in all, they are all Vishwaroopa Ishvara... Equally divine

Gita - Chapter 6 :

सुहृन्मित्रार्युदासीन
मध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

**suhṛn mitrāryudāsīna
madhyasthadvēṣyabandhuṣu |
sādhuṣvapi ca pāpēṣu
samabuddhirviśiṣyatē || 6-9 ||**

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

Chapter 18 - Verse 55 :

भृत्यैः पुत्रैः कलत्रैश्च दौहित्रैश्चापि गोत्रजैः ।
विहस्य धिक्कृतो योगी न याति विकृतिं मनाक् ॥५५॥

*bhṛtyaiḥ putraiḥ kalatraiśca dauhitraiścāpi gotrajaiḥ,
vihasya dhikṛto yogī na yāti vikṛtiṁ manāk. (55)*

The Liberated is not at all perturbed even when scoffed and abused by his servants, sons, wives, daughter's sons and other relations. [Chapter 18 - Verse 55]

- Young → See utilitarian world, there is Respect...

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitavyo maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- I Love things and people as long as they are favourable to me
- If not favourable, how long I have to tolerate? Fact of life!! Accept
- In old age need emotional insurance called Jnanam for emotional pain caused by family - Only insurance is Binary format and Aantara sanyasa.
- Person teased / Mimicked / Scortched / Disrespected
- My words not obeyed....

Right Attitude :

- Anatma and Anatma interacting, Guna Guneshu Vartante....
- Indriyani Indriyartheshu Vartante

तत्त्ववित्तु महाबाहो
 गुणकर्मविभागयोः ।
 गुणा गुणेषु वर्तन्त
 इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
 guṇakarmavibhāgayōḥ |
 guṇā guṇēṣu vartanta
 iti matvā na sajjatē ||3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रलपन्विसृजन्गृह्णन्
 उन्मिषन्निमिषन्नपि ।
 इन्द्रियाणीन्द्रियार्थेषु
 वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan
 unmiṣan nimiṣannapi |
 indriyāṇīndriyārthēṣu
 vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Anatma - Uncontrollable / unsustainable
- Jnani - Doesn't say I am insulted

- Why - I can't be insulted because
- Atma can't be seen - Don't know what Atma is...

Capsule 1 : I am 'Consciousness'

- Anatma has to exhaust its Prarabdha, therefore not disturbed!

Chapter 18 - Verse 56 :

सन्तुष्टोऽपि न सन्तुष्टः खिन्नोऽपि न च खिद्यते ।
तस्याश्चर्यदशां तां तां तादृशा एव जानते ॥५६॥

*santuṣṭo'pi na santuṣṭaḥ khinnopi na ca khidyate,
tasyāścarya-daśāṁ tāṁ tāṁ tādrśā eva jānate. (56)*

Though delighted, he is not delighted. Though afflicted, he is not afflicted. Only those who are like him, understand this stupendous state. [Chapter 18 - Verse 56]

- Atma Jnanam possible only

Gita - Chapter 14 :

सत्त्वात्सञ्जायते ज्ञानं
रजसो लोभ एव च ।
प्रमादमोहौ तमसः
भवतोऽज्ञानमेव च ॥१४-१७॥

**sattvat sañjāyatē jñānaṁ
rajasō lōbha ēva ca |
pramādamōhau tamasah
bhavatō'jñānam ēva ca || 14-17 ||**

Knowledge arises from sattva, greed from rajas, heedlessness, delusion and also ignorance arise from tamas. [Chapter 14 - Verse 17]

Jnani's mind :

- Not 100 % sattvic - Predominantly Sattvic - Rajo / Tamo not zero
- Jnani's mind goes through different conditions
- Disturbances minimum
- FIR - Reduced - Not zero
- Jnani utilizes mind for transaction but doesn't identify with it as Self

Atma Bodha :

- Tenam Janma - Baya Gaya - I don't have emotional disturbances because, I don't have Abhimana of mind.
- Therefore even when mind has disturbance - Jnani will not say - I am disturbed.
- Pashyan / Srinvan - Atma goes through Minds conditions...

Others say :

- Jnani is seeing / Hearing / Acting...

He claims : Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- His attitude - I am not mind - Therefore no disturbance...
- Mind has Santosha vritti

Others say :

- Jnani is Santosha

Chapter 18 - Verse 25 :

कृतं देहेन कर्मेदं न मया शुद्धरूपिणा ।
इति चिन्तानुरोधी यः कुर्वन्नपि करोति न ॥२५॥

*kṛtaṁ dehena karmedaṁ na mayā śuddha-rūpiṇā,
iti cintānurodhī yaḥ kurvannapi karoti na. (25)*

One who acts in conformity with thoughts such as: ‘This is done by the body and not by me, the pure Self’ such a person even though acting does not act. [Chapter 18 - Verse 25]

- Mind has concern Khinnaha...
- He has no Aham / Mama with any part of Universe, concern regarding fall of dharma
- Never claims he has concern...

Krishna :

- 16,008 Wives Said he was Nitya Brahmachari... Looked himself as Atma - had No Mrs. Atma!!
- People who don't understand Atma I, Ahamkara I difference, unable to use benefit.
- One doesn't understand Role of husband and says I claim everything.
- Other Jnanis will only understand Jnanis thought Pattern...

Chapter 18 - Verse 57 :

कर्तव्यतैव संसारो न तां पश्यन्ति सूरयः ।
शून्याकारा निराकारा निर्विकारा निरामयाः ॥५७॥

*kartavyataiva saṁsāro na tāṁ paśyanti sūrayaḥ,
śūnyākārā nirākārā nirvikārā nirāmayāḥ. (57)*

The sense of duty, indeed, is the mundane world. This is not acknowledged by the wise one, who has realised himself as the all pervading formless, immutable, untainted Self.

[Chapter 18 - Verse 57]

- w.r.t. Ahamkara, relative individual in the world, duty is inevitable...
- Ahamkara = Body and Mind and Reflected Consciousness
- Chidabasa Sahita Sthula - Sukshma Shariram has individuality
- Body becomes son / Husband and roles come as responsibility / Kartavyam w.r.t each role.
- Vedic society - Duty oriented society
- Modern society talks about rights
- Parents duty - Get children married - Concern expresses as what will others think.
- Society asks 'Question' - You daughter not getting married? You stopped attending marriages.
- Duty emphasizing Society - Others get right parents, do duty - Children get right...
- Children think - it is their Duty to look after parents
- When everybody does duty, everybody gets rights.

Disadvantage :

- Duty is Baram / Burden, have value to discharge duty, should not become Baram.
- You start thinking of Duty towards grand Children because both children working!
- Kartavyata becomes Baram / Stress / Samsara
- Learn to discharge duty without Maid if it is Baram.

Lecture 62

1) Internal Biography of wise who Practice 'Nididhyasanam' :

- Until you come to Vedanta
- I = Ahamkara = Vyavaharika = Empirical relative I = Body / Mind complex and Reflected Consciousness
- Biography - Controllable / unpredictable / Unsustainable because law of Karma has to bring good / Unfavourable / Unknown ups and downs

2) Even if future is good :

- Ahamkara is going to imagine a negative future, because we are seeing others having adverse circumstances.
- I imagine Possibilities / Worries belonging to Ahamkara
- Biography - Not best as I grow old - Negative news more, dependable, less control.
- Mastery over situations comedown.

- **Ahamkara ultimately dies**

3) Ahamkara is controlled by law of Karma :

- Jnani enjoys life and can't remove Body / Mind - Chidabasa - Prarabdha till we die

4) Jani has inserted another I with ahamkara I :

- Which he has learned from Shastras as Sakshi - Ahamkara I

5) Its biography is great :

- By invoking higher I, lower I becomes bleak.
- When we hear very good auspicious news...
- Like purchase of house / Wedding - Other bad news over-shadowed.

6) Good news is our own higher nature :

- Maintains higher I, through 'Nididhyasanam' - Overshadows bleak biography of empirical I.

7) Never escapes Ahamkara I, but overshadows it :

- Duties of ahamkara appear as a burden
- As Ahamkara, duties overflow to grandchildren / Unlimited.
- Worry about duties = Greatest Samsara
- Moksha = Carrying responsibility without worry
- Possible only if we accept Prarabda without resistance
- I Can't remove others Prarabdha / Can't satisfy every member

We do our duty :

- Satisfying others not my duty
- If Satisfaction of others is condition for my satisfaction, I will never be satisfied.
- Giving happiness to others not my duty because Happiness is something one has to learn to get herself, can help.

- Giving security not my Duty.
 - Can provide Money / A/c / Medical but still others insecure.
 - In-security has nothing to do with external conditions but is a mental State.
 - Wise not Burdened by security
 - When worried, invoke 5th Capsule, remember Higher I
- **By Forgetting Real nature, Higher I is gone... Ahamkara alone in forefront, Budern of duty felt.**
- I convert life into Struggle of continuous Duty.
 - By Remembering my real Nature, Duties become entertainment / Playing role - Duty becomes Beauty
 - Real higher I is ever relaxed
 - Higher I - Definition - Nirakara, Akaraha = Formless / Attributeless I
 - Ahamkara I - Defines Duty and gives Burden also - They have removed roles.
 - Sonhood / Bosshood / Husband hood
 - Every role = Akaraha and Baraha... Like person removes tight shoes...
 - Jnani goes to green room and removes all roles...
 - I am not father / Boss / Chidabasa, Satchid Ananda Rupaha Shivoam...
 - To maintain security - Role - Shunya Akaraha... After removing all roles, don't put new role.

Nirvikara :

- Future thoughts which produce anxiety
- Start providing for grandchildren
- Vikara = future projections and worries
- Not worth worrying - Serious health problems / Grandchild 'Nididhyasanam'

8) Invoke Sakshi I :

- When life is seriously good, like exercise
- When healthy - Prarabda reasonably good - Prepare for bad Prarabdha
- Only preparation = Learning to invoke Sakshi more often
- Vikara = Emotional disturbance
- 'Nididhyasanam' = Best insurance against emotional problem in old age
- Therefore Niramaya - Amaya = Pains - Diseases Invoke disease free Sakshi

Chapter 18 - Verse 58 :

अकुर्वन्नपि संक्षोभात् व्यग्रः सर्वत्र मूढधीः ।
कुर्वन्नपि तु कृत्यानि कुशलो हि निराकुलः ॥५८॥

*akurvannapi samkṣobhāt vyagraḥ sarvatra mūḍhadhīḥ,
kurvannapi tu kṛtyāni kuśalo hi nirākulaḥ. (58)*

The fool, even in 'inaction', is ever agitated by his commotion within. But the adept (wise) even when performing his duties, indeed, is unperturbed. [Chapter 18 - Verse 58]

- Invoking higher I alone is solution - No other thing can solve problem.

- Orphan - He has no claim to anyone as own envy's Grahastha

Grihastha :

- In old age someone is there, therefore gives security
- Grihastha Ashrama will appear better for others who don't have anyone
- Grihastha's leaving home, going to Sanyasa Ashrama, appears better.
 - Those in Pravritti - Nivritti appears better
 - Those in Nivritti - Pravritti appear better
- Both have advantage and Disadvantage
- In grihastha - Security is there but duty burden also
- In Sanyasa - No duty - No Sense of insecurity, can be terrible
- Mind imagines hundreds of problems, when alone
- Presence or absence of people has advantage / Disadvantage
- Samsara / Anxiety with duty in Grahastha / insecurity in sanyasa
- Ignorant becomes Sanyasi - And has no more duties - Seems to enjoy activities born out of Duty.
- Because lot of time - Do Sravanam / Mananam / Nididhyasanam = Aim of Sanyasa, but worries about possible dangers
- Varieties of mental illnesses caused by loneliness / Lack of companionship to share feelings
- Sanyasis 1st problem = Biksha, have different set of issues.

- Free from responsibility but restless can't go to Movie... Problem not of Ashrama but of Mind.
- If mental problem not solved, Monk and householder both have problems
- Ahamkara will always have problem in Ashrama

<ul style="list-style-type: none"> • Change word from problem to situation, change attitude

- Old age / Disease - Stop calling them as problem but situation.
- State and condition which every Ahamkara has to go through.
- As Sakshi - Go through situations
 - Don't have complaints
- Problems understood as natural situations, which every Ahamkara has to go through.
- Therefore Kushalaha - wise - Even though, Engaged in activity - Never retires
- Re-tired - Previously tired because of work, now tired because nothing to do.
- Sanyasi has duty to society - Be best model to Society for Vedanta - Society attracted to Vedanta by seeing his life style... that Vedanta works.
- Not get Vairagyam from Vedanta = Duty of role model, Jnani
- Model to family - Doesn't consider duty as burden...
- Ashtavakra accepts Grihastha Jnani's = Kushalaha

Chapter 18 - Verse 59 :

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥५९॥

*sukham-āste sukham śete sukham-āyāti yāti ca,
sukham vakti sukham bhuṅkte vyavahāre'pi śāntadhīḥ. (59)*

Even in practical affairs of life, the wise one, of peaceful mind, sits happily, sleeps happily, moves happily, speaks happily and eats happily.[Chapter 18 - Verse 59]

2nd Capsule :

- I am only source of permanent - Peace / Security / Happiness... only one reservoir of happiness which is myself.
- Any experienced happiness is not belonging to world but my own happiness reflecting in the mind at certain conditions of the mind
- Happiness is not known from money / Health / Family - It is my own Joy manifested / Reflected under ideal condition.
- If crisis in family, happiness not experienced in mind - Mind doesn't possess reflected happiness but Jnani Remembers.
- I am happiness only, even though mind does not have ideal condition to reflect happiness
- When there is physical pain - Mind can't smile
- Unhappiness for Vedantin = unmanifested happiness - In front of me, mirror broken, reflected face gone, original face continues - not lost.
- I can't see original face but know its there.

- In Unhappy moments of Mind, which Goes through Situation, I am happy Atma - illumining the Mind which is not Capable of Reflecting happiness at this Moment, Pratibimba Ananda Nasti...
- Aham bimba Ananda Asmi... then thought never Goes from Mind - Chidananda Rupa - Shivoaham...
- Tears trickling but I am Chit Ananda thoughts continue, because long practice of 'Nididhyasanam'
- Not false / Man thought, but real fact based on valid source of knowledge.
- Mind goes through ups and downs... But in spite of that I am chit Ananda Rupa...
- Tambura continues even in the Mukhari (Sorrow) Ragam
- Passing sadness - Not powerful, weakened

Jnani always has thought :

- Shiva Ananda Rupoaham...
- Even when he lies down - wakes with happiness every time with knee problem.
- Doesn't forget his nature
- Pratibimba Ananda never Permanent
- Bimba Ananda permanent
- Experiential Ananda - Pratibimba Ananda comes and goes but Non-experiential, atma Ananda - Nature of original Ananda Svaroopaa continues.

Krishna :

- Insulting experiences received from Kamsa / Dushasana... Rama's experience Ahamkara can't avoid painful experience
- 75 Years - Why don't you go - People ask...
- Don't look up on it as an insult - Then painful
- Look at it as one of the Prarabda given Anubhava to grow... one of experiences called Prarabda Phalam which is Adhrishtam, not call it insult Thittu....
- Stand aloof as Sakshi and objectively watch
- I Accept various situations of Ahamkara without Resistance, Non-resistance is Moksha.
- As Karma Yogi - Accept this as Prasada buddhi
- All Prarabda Phalams are Sukham only, without bitterness / Complaint / Self pity - Accept.
- He has Shanti Vritti - Aham Shanta Atma Asmi - This Vritti thought continues all the time
- Mind goes through Variety of experiences.

Chapter 18 - Verse 59 :

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥५९॥

*sukham-āste sukham śete sukham-āyāti yāti ca,
sukham vakti sukham bhuṅkte vyavahāre'pi śāntadhīḥ. (59)*

Even in practical affairs of life, the wise one, of peaceful mind, sits happily, sleeps happily, moves happily, speaks happily and eats happily.[Chapter 18 - Verse 59]

- Life style of Jivanmukta who has internalized Vedanta - Abides in self knowledge - Jnana Nishta - Sthitha Prajya...
- Difference between Sadhana and Siddha... Disciplines / Qualifications, mentioned for gaining Jnanam.
- Knowledge - I am free by my very nature - My freedom unconditional...
- Rules / Conditions not required for Moksha.

To gain Jnanam	Moksha
<ul style="list-style-type: none"> - Depends on Condition - Sadhana Chatushtaya Sampatti / Purity of mind withdrawal from external activities... - Sravanam / Mananam / Nididhyasanam - I am Mukta by nature - Even after Jnanam, some not ready to claim Moksha because conditions have not been met, "Confusion" 	<ul style="list-style-type: none"> - No condition for gaining Moksha - My nature - After Jnanam, Siddha - Jnani doesn't Connect Moksha with conditions because conditions of Jnanam are not conditions of Moksha - I can claim liberation without Sadhana Chatushtaya Sampatti

Mistake :

- Conditions of Jnanam and oneness taken as conditions of Moksha
- One who has understood - Moksha is my nature, he doesn't bother about conditions to claim Moksha.
- I am Mukta - whatever be condition of family / Sthula - Sukshma - Karana Shariram
- Claims natural liberation - Rules followed not for moksha
- Voluntarily withdraws / Involved in any lifestyle.

Chapter 18 - Verse 59 :

सुखमास्ते सुखं शेते सुखमायाति याति च ।
सुखं वक्ति सुखं भुङ्क्ते व्यवहारेऽपि शान्तधीः ॥५९॥

*sukham-āste sukham śete sukham-āyāti yāti ca,
sukham vakti sukham bhuṅkte vyavahāre'pi śāntadhīḥ. (59)*

Even in practical affairs of life, the wise one, of peaceful mind, sits happily, sleeps happily, moves happily, speaks happily and eats happily.[Chapter 18 - Verse 59]

- Whatever Ashrama - Physical or mental activity, he is Sukha Svarupa
- Atma Svarupam not mental condition
- Mind Reflects Ananda sometime and Sometimes not - Mind able to reflect but not connected to Ananda Svarupam.
- When mirror in front - I experience the face
- When the mirror is not in front, I don't experience face
- Whether I experience or not, original face is my own
- Happiness may be experienced when mind is in ideal condition and not experienced when not in ideal condition
- Ananda not connected to experiential Ananda but connects to Swaroopa Ananda.
- Therefore he can claim - I am Nitya Ananda.

Chapter 18 - Verse 60 :

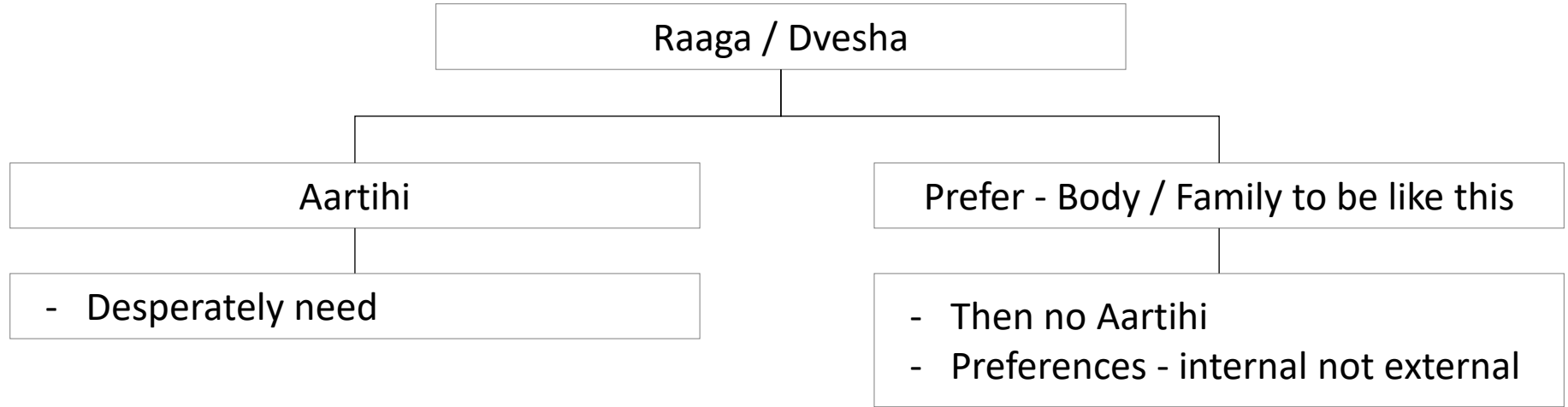
स्वभावाद्यस्य नैवार्तिर्लोकवद् व्यवहारिणः ।
महाह्रद इवाक्षोभ्यो गतक्लेशः सुशोभते ॥६०॥

*svabhāvād-yasya naivārtir-lokavad vyavahāriṇaḥ,
mahāhrada ivākṣobhyo gatakleśaḥ suśobhate. (60)*

One who, due to his inner disposition even when engaged in practical affairs of life, does not have any distress, like ordinary people have; he remains unagitated like a vast lake, with all his sorrows extinguished, he indeed, shines. [Chapter 18 - Verse 60]

- Since he has claimed original Svarupa Ananda, reflected experiential pleasures he is not overwhelmed by Subject to physical Health.
- In physiological pain, no experiential happiness - It is Vyavaharika Vastu - Subject to arrival / Departure
- Has learned to objectively experience pain and accept... No desperation because he claims higher nature.
- He has no desperation for experiential pleasures
- Aarthi - Desperation
- Artharthi - Bakti Desperation
- At Ahamkara level conditions fluctuate
- Aham not dependent on Jnanam but Prarabdha
- Ahamkara is associated with Anatma - I am Sthula / Sukshma Shariram
- Ahamkara married to Anatma / Prarabda...

- Son in law - 10th Planet - Influences you - You can't do anything.
- In - Law called Prarabda
- **Do not struggle to control Prarabda or Ahamkara totally - Claim Sakshi, easier**
- Atma as Real I, Objectively = freedom from Desperation Aartihi... by his Nature not Desperate to Control.



Gita - Chapter 3 :

सक्ताः कर्मण्यविद्वांसः
 यथा कुर्वन्ति भारत ।
 कुर्याद्विद्वांस्तथासक्तः
 चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
 yathā kurvanti bhārata |
 kuryād vidvāṃstathā'saktah
 cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

Jnani Grihastha :

- Wants many things to be done but not desperate
- Everything a preference
- Inner leisure
- When expectations not fulfilled - Ajnani is shattered

Jnani :

- When expectations not fulfilled he is same
- Reaction alone indicates difference
- Unshaken like Ocean not disturbed by Rivers joining Apouryamanam... Jnana - Unshaken.
- What to so what - is difference between Jnani and Ajnani

Chapter 18 - Verse 61 :

निर्वृत्तिरपि मूढस्य प्रवृत्तिरुपजायते ।
प्रवृत्तिरपि धीरस्य निवृत्तिफलभागिनी ॥६१॥

*nirvṛttir-api mūḍhasya pravṛttir-upajāyate,
pravṛttir-api dhīrasya nivṛtti-phala-bhāginī. (61)*

With the fool, even withdrawal (inaction) becomes action. With the wise, even action results in the fruit of withdrawal (inaction). [Chapter 18 - Verse 61]

- Jnanis Jeevan Mukti is Due to Wisdom and doesn't depend on Ashrama.
- Without Wisdom Sanyasa is Bondage with Wisdom Grihastha not Bondage.

कर्मण्यकर्म यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्स्नकर्मकृत् ॥ ४-१८ ॥

karmaṇyakarma yaḥ paśyēd
akarmaṇi ca karma yaḥ |
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||

He, who recognises inaction in action and action in inaction is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

- External changes don't matter inner transformation alone important.

Chapter 18 - Verse 62 :

परिग्रहेषु वैराग्यं प्रायो मूढस्य दृश्यते ।
देहे विगलिताशस्य क्व रागः क्व विरागता ॥६२॥

*parigraheṣu vairāgyaṁ prāyo mūḍhasya dṛśyate,
dehe vigalitāśasya kva rāgaḥ kva virāgatā. (62)*

The fool often shows aversion to his possessions. Where is attachment and where is aversion for him whose love for the body has vanished? [Chapter 18 - Verse 62]

- Possession and Non-possession, initial Pursuit of knowledge Recommends simple living and less Possessions.
- PORT - Mental Pre-occupation Aparigraha
- Not having Possession - Pre-condition for Pursuing knowledge.

Seclusion :

- While pursuing knowledge People / Possessions - Distract by attachment
- Freedom from Seclusion / Position condition for gaining knowledge, After gaining knowledge any amount of people / Things around can't cause attachment and Distraction.
- 100 Ashramas and / Institutions - Do not bind - Because he does not claim any thing as his own
- Discovered Asanga, higher nature of Atma
- After knowledge, needing seclusion is main ignorance...
- Freedom from possession or possession doesn't Better.
- When one can be without object - you can have the object - is it ok - it all goes away tomorrow.
- You can have any amount of objects, if you don't allow them to empower you emotionally.
- Can have any amount of relations and possessions but don't empower any of them to bind and Disturb you

How do you Empower?

- By needing them / by having them - Don't empower
- Jnani has Dis-empowered whole universe, Dry seed for Jnani.

Aparoksanubhuti :

- World = Kaka Vishta, Crow's droppings!!
- Dis-empowered possessions / Relations have any amount.
- Vairagyam - Necessity of giving up of objects / Going away from objects is found in ignorant people
- Required as condition for knowledge / Jnanam not for Moksha
- In Ashrama for Sravanam / Mananam / Nididhyasanam - Gets Jnanam and then live in society.
- Jnanam requires conditions of seclusion, not Moksha
 - Mukta in seclusion / Ashrama
 - Baddah in City / T.nagar
- For Jnani who has no attachment - Aghataha - Vigataha - Attachment to his own body and anything in creation.
- No question of attachment / Detachment
- Only if attachment possible, then detachment - Ahamkara Drishti
- From Atma Drishti - Both not there
- Nowhere else these topics - Discussed

Chapter 18 - Verse 63 :

भावनाभावनासक्ता दृष्टिर्मूढस्य सर्वदा ।
भाव्यभावनया सा तु स्वस्थस्यादृष्टिरूपिणी ॥६३॥

*bhāvanābhāvanāsaktā dṛṣṭir-mūḍhasya sarvadā,
bhāvya-bhāvanayā sā tu svasthasyādṛṣṭi-rūpiṇī. (63)*

The view of the fool is always attached to ideation and non ideation. But the view of one established in the Self, though engaged in the ideation of objects, is of the nature of non-ideation.[Chapter 18 - Verse 63]

- In Upasana - Direct bhavana on some object - Rama / Krishna form - worried about concentration.
- When I close my eyes - Mind doesn't stop in one place
- Conditions of mind do not determine my Moksha
- Conditions of mind transferred as conditions of Moksha
- I don't have concentration, therefore I am not Mukta is wrong
 - Paranchkhani - Vyatrunat Svayambhu
 - Paraat Pashyati - Namantaratma
- Obsessed of concentration and Removal of all thoughts / Quietening of thoughts...
- When all thoughts are removed, Atma will come, both indicate ignorance.
- Moksha not thoughtful / Thoughtless condition of Mind

You are not Mind - Moksha doesn't Depend on Condition of Mind.

- Moodah - until he understands Vedanta, he was obsessed with thought regulation / elimination and convergence.
- His Drishti / Goal / Purpose was to reach thoughtless state
- Neither presence / Absence of thought, not a Goal
- Now uses mind not for Moksha but for Loka Sangraha...
- Out of compassion, uses mind not for Moksha

Chapter 18 - Verse 64 :

सर्वारम्भेषु निष्कामो यश्चरेद् बालवन्मुनिः ।
न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥६४॥

*sarvārambheṣu niṣkāmo yaścared bālavan-muniḥ,
na lepastasya śuddhasya kriyamāṇe'pi karmaṇi. (64)*

The wise one, who has no motive in any of (all) his actions, moves like a child and is pure, has no attachments even in the action that is being done by him. [Chapter 18 - Verse 64]

Since no goals to Accomplish, life governed by :

a) Natural Compassion to world, Poornatvam within oneself expresses as Compassion :

b) Prarabda :

Passion	Compassion
- Agyani Kama	- Jnani has compassion - Muni internal condition seclusion / Possession, not compulsory

- Never Judge Jnani externally
- Moves like Balaha with pure mind without Raaga / Dvesha
- Karma not triggered by needs of Ahamkara, therefore not taken as Karta
- Karma Doesn't produce agami Punya / Papam.

Chapter 18 - Verse 64 :

सर्वारम्भेषु निष्कामो यश्चरेद् बालवन्मुनिः ।
न लेपस्तस्य शुद्धस्य क्रियमाणेऽपि कर्मणि ॥६४॥

*sarvārambheṣu niṣkāmo yaścared bālavan-muniḥ,
na lepastasya śuddhasya kriyamāṇe'pi karmaṇi. (64)*

The wise one, who has no motive in any of (all) his actions, moves like a child and is pure, has no attachments even in the action that is being done by him. [Chapter 18 - Verse 64]

Jnana Nishta :

- Way he looks at himself is transferred from Ahamkara Centric Individual to Atma - 5 Capsules Shift Deliberately brought about by Ahamkara which is Never free
- Atma is ever free - Need not become free, change Perspective.

Ahamkara	Atma
Individual Body / Mind complex with Reflected / Borrowed 'Consciousness'	Original Sakshi Chaitanyam which Blesses Body / Mind complex

Dis-advantage :

- World Unpredictable, Uncontrollable, mysterious
- Ahamkara will not win Match in Confrontation with Drishta Prapancha and Adrishta Karmani.

- Ahamkara has limited freedom
- Ahamkara has only option to choose type of problem or change type of problem - Hang / Shot dead!
- While choosing problem, Ahamkara has pleasure and comfort - Problem alone dominant.
- Mind never preoccupied with Advantages but with disadvantages only
- Driver - Petrol stealing - Not happy with car

Ahamkara Chooses only problem :

- Therefore Ahamkara - Ever Samsari - It can't be converted to Atma
- Instead of Juggling with problem, learn deliberately to change mind set.
- Learn to look at you from another angle
- Rituals / Karma Khanda / Prayer / Prayaschittam try to win victory for Ahamkara.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Ahamkara in heaven not happy
- Ahamkara continues till Prarabdha with change of format, situations
- Remain same but Sukha / Dukha, Labha - Nishta
- Jaya - Parajaya / Youth - old age / Union - Separation from Atma, not problem but natural situation = Moksha = Entertainment.
- 5th Capsule - Remember real nature then life = Entertainment.
- Exactly like starving and Fasting
- Body goes through - Same deprivation and discomfort
- Mumble and Tremble - Prarabdha / Facing better
- By changing mind set, solve problem without changing anything externally.
- Climb Everest - Pain for others but Adventure for climber
- Apply to Nepal Government years before
- Nobody invites pain - Welcome experience
- Samsara / Moksha - Only attitudinal change
- Nothing unwelcome in life (I don't know what is going to come) Gives toughness of mind.

- We get immunity of mind by changing perspective - This alone is called Moksha.
- Jnani also has old age, nothing deserves complaint - Situations don't change philosophy.

Chapter 18 - Verse 65 :

स एव धन्य आत्मज्ञः सर्वभावेषु यः समः ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्निस्तर्षमानसः ॥६५॥

*sa eva dhanya ātmajñāḥ sarvabhāveṣu yaḥ samah,
paśyan śṛṇvan sprśan jighran-aśnan-nistarṣa-mānasah. (65)*

Blessed indeed is that knower of the Self, who, with his mind free from thirst, even though seeing, hearing, touching, smelling or eating, remains the same under all conditions.

[Chapter 18 - Verse 65]

- Mind set Success - No Complaint to lord - No Monday Syndrome

CCC :

- Jnanam Wealth / Damaha / Richest
- Doesn't process anything / Nothing is unwelcome in life = peace of mind
- Equanimity in all situations
- Pasyan - Seeing good and bad / Srinvan - Hearing praises and Criticism / Archana
- Sparshan - Touching - Jigran - Smelling
- Ashvan - Eating

Chinmaya :

- Switch of hearing aid - They will be tired
- Experience world through five senses
- No particular set up alone is welcome
- Coffee / Sugar / Milk - Varieties - Many - More specifications - More unwelcome situations.

Jnani :

- Perfectionist at Atma level - Ever Nitya Shuddha, Mukta Svabhava, no requirement.

Samsari	Liberated
<ul style="list-style-type: none">- Converts Luxury into Necessity!- My Example- Can't afford to give-up Necessity- Sees everything problem- Abhasa = Appearance of world source of problem	<ul style="list-style-type: none">- Converts every necessity into Luxury- Can happily afford to give-up- Body and youth Luxury- With attitudinal change Says : nothing is problem- No Change in external world- Where is the problem and the world cause of problem- Only Situations which can't ever touch me Atma

- Where is Sadhyam (Goal and Means) and Sadhanam to be Accomplished
- No Purushartha - No Particular situation welcome

- Rented house - Unwelcome
- Own house - Goal
- Welcome any situation Purushartha

Goal :

- Anxiety / Struggle / Deadline Distress
- What is available now - Rejected as welcome for Jnani not unwelcome setup.
- He is Sadhya Sadhana Rahitaha

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

Today is Best Day :

- Future is Non-existent - Because not Yet born
- Past is Non-existent - Past is gone

- Don't bother about non-existent Past / Future
- Only thing existence is 'Present' always given by the Lord as "Present"

Nithya Siddhaha :

- Where is goal / Means - All absent for the wise...
- Who is Divisionless Atma - Nirvikalpa
- Abides in higher state - Eternal - All pervading
- Divisionless Atma I am - Entertainment given by Ishvara - Not there all the time

Space accommodates all events but not affected by any event :

- I Consciousness accommodate all events in life, gifted by Prarabdha
- Apoorva Manam - Rivers of experiences enter Atma...
- Unshaken like Ocean or space

Chapter 18 - Verse 66 :

क्व संसारः क्व चाभासः क्व साध्यं क्व च साधनम् ।
आकाशस्येव धीरस्य निर्विकल्पस्य सर्वदा ॥६६॥

*kva saṁsāraḥ kva cābhāsaḥ kva sādhyam kva ca sādhanam,
ākāśasyeva dhīrasya nirvikalpasya sarvadā. (66)*

Where is the world and where is the ego, where is the end and where are the means for the wise one, who is ever changeless like the universal space? [Chapter 18 - Verse 66]

- This person alone has success in life
- Earning Money / Fame / Awards, not real Success.

Shankara :

- Datur Lokas - Tata Kim
- Go to Brahma Loka / Shiva Kailasha Loka, experience Observe Vishnu's Vaikunta Loka

What is the use if you are not satisfied with yourself in the present :

- **Self comfortable as I am in the present = Moksha**
- Gaining this mental condition = Real Moksha not swimming pool house.
- Renounced Dependence on external conditions, Objects need not be renounced.
- Dependence is renounced - Presence / Absence welcome
- Moment I depend on a condition, I have empowered world to Disturb me
- Dependence = Empowering the world, greatest teaching of Vedanta.
- World never gives you trouble
- You give power to the word to trouble you
- Empowering is caused by Dependence
- Refuse to classifying world as welcome / unwelcome = internal renunciation
- Clasp Rejection - State of mind - Artha Sanyasi
- From where does he find peace and Ananda?
- We go to world for Ananda only.
- Understand world does not possess an iota of Ananda = Dog's bone
- When Ananda comes from world, world is sensing as dog's bone - Mirror to reflect my Ananda.

- Face is located in the mirror as it were, but face belongs to me alone!
- Any Ananda jnana enjoys coming from Prarabdha
- Situation caused by Prarabdha object is mirror
- Don't attribute Ananda to it
- Ananda is Atma Ananda
- Reflections Disappearance is not my disappearance

Taittiriya Upanishad :

यद्वै तत् सुकृतम् । रसो वै सः ।
 रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को
 ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो
 न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukṛtam | raso vai saḥ |
 rasaṃ hyevāyaṃ labdhvā"nandī bhavati ko
 hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando
 na syāt | eṣa hyevā"nandayāti || 2 ||

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

- Jnani = Embodiment of Purna Atma and enjoys indigenous / infinite Ananda.
- Doesn't run after generated, losable Ananda Temporary - Contact born pleasures.

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- General Ananda, he will enjoy but will not Depend.
- Enjoying sense Pleasures if Dharmic Ok
- Depending on Sense Pleasures = Samsara as they come, he enjoys
- As they go, he is Aware that Ananda is my Reflected in an object
- Akrutumaha = Natural / Intrinsic.

Chapter 18 - Verse 67 :

स जयत्यर्थसंन्यासी पूर्णस्वरसविग्रहः ।
अकृत्रिमोऽनवच्छिन्ने समाधिर्यस्य वर्तते ॥६७॥

*sa jayatyartha-sannyāsī pūrṇa-svarasa-vigrahaḥ,
akṛtrimo'navacchinne samādhiryasya vartate. (67)*

Hallelujah to him who has renounced all desires, who is the embodiment of perfect Bliss, which is his own nature and who is spontaneously absorbed in the unlimited space.

[Chapter 18 - Verse 67]

- Anavat Chinna = infinite
- Avachinna = Finite
- Samadhee = Mind
- Never forgets his higher nature at any time
- Kumbah Dancer / Cyclist doesn't loose sight of center of gravity!
- In and through worldly Duties - Jnani doesn't forget this fact = Sahaja Samadhi
- No trance - Closing eyes
- But constant awareness of highest nature

Chapter 18 - Verse 68 :

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।
भोगमोक्षनिराकाङ्क्षी सदा सर्वत्र नीरसः ॥६८॥

*bahunātra kim-uktena jñāta-tattvo mahāśayaḥ,
bhoga-mokṣa-nirākāṅkṣī sadā sarvatra nīrasaḥ. (68)*

In short, here there is no need to say more. The great souled one, who has realised the Truth, is free from desire for sense enjoyments and for spiritual Liberation. He is devoid of all passions, in all places, and at all times. [Chapter 18 - Verse 68]

Wise who has claimed his ever free higher Nature :

- Maha Ashaya = Mind = Wise intellect = Moksha = Nirakankshi - Free from binding / Disturbing expectation = Mukta has number of Preferences.
- Prefer coffee - Not samsara
- At 8Pm - Need coffee = Samsara - Binding desire alone problem.

Chapter 18 - Verse 68 :

बहुनात्र किमुक्तेन ज्ञाततत्त्वो महाशयः ।
भोगमोक्षनिराकाङ्क्षी सदा सर्वत्र नीरसः ॥६८॥

*bahunātra kim-uktena jñāta-tattvo mahāśayaḥ,
bhoga-mokṣa-nirākāṅkṣī sadā sarvatra nīrasaḥ. (68)*

In short, here there is no need to say more. The great souled one, who has realised the Truth, is free from desire for sense enjoyments and for spiritual Liberation. He is devoid of all passions, in all places, and at all times. [Chapter 18 - Verse 68]

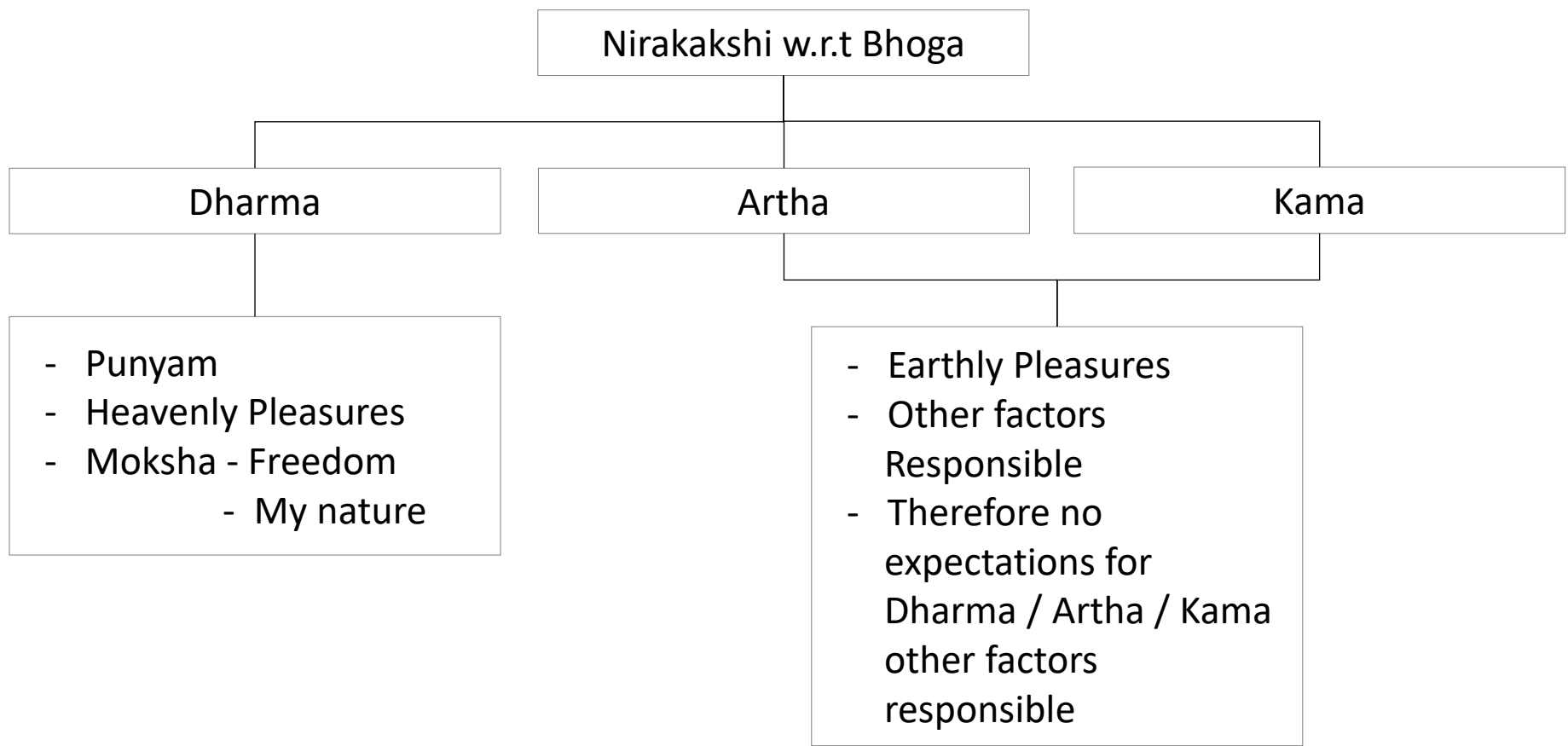
Janana - Aware of higher self :

- To live in the world - Invoke worldly “I”, Poornatvam always remembered.
- Therefore deficiency of Ahamkara level not felt much - Deficiency at body / Family / professional - Ahamkara level inevitable
- Bhagawan as Ahamkara also has lot of problems to take care of world
- Ishvara - Jiva - Ahamkara has no perfection in Emphirical sense
- Compassion must go with justice
- Bhagawan as Ananda because of Aham Brahmasmi - Not Ahamkara Drishti
- Ahamkara has to be Dropped by higher vision of the absolute
- Only from absolute angle, I can be free from expectations.

- Jnani State = One who doesn't have binding expectations
 - Jiva as Jiva
 - Ishvara as Ishvara
- } Has suffering
- Bhagawan sees internal turmoil's of Jiva and not Mukta
 - Creation determined by karma of Jiva inevitable factor...
 - Discover higher I - which is neither Jiva nor Ishvara

Power doesn't give freedom :

- As owner will have some other problem
- Swami / Dasa has problem
- Bhagawan is Mukta through Jnanam of Aham Brahma Asmi
- Great intellect - By Jnanam only
- Nirankakshi - freedom from binding expectation all should follow Dharma.
- Satyam Vada - Dharmam Chara.



Chapter 18 - Verse 69 :

महदादि जगद्द्वैतं नाममात्रविजृम्भितम् ।
विहाय शुद्धबोधस्य किं कृत्यमवशिष्यते ॥६९॥

*mahadādi jagad-dvaitaṁ nāma-mātravijṛmbhitam,
vihāya śuddhabodhasya kiṁ kṛtyam-avaśiṣyate. (69)*

What remains to be done by one who is pure Consciousness? He has renounced the pluralistic world, which begins with mahat (total intellect) and is manifested merely by names.

[Chapter 18 - Verse 69]

- Liberated Jnani - Understands - world of Anatma - Nama / Rupa
- They depend on me - I can't afford to depend on them
- Jagat = Dvaitam - Dualistic universe from Mahat / Hiranyagarbha
- Brahma / My body - Mind - only names without substance

Creation exists only in name :

- No substance called chair - Substance only wood
- Product = Shape - Karanam = wood = Substance
- Creation = Non-substantial Nama / Rupa
- Cardboard chair - Decorated with silver paper used for entertainment / Not setting
- I - Atma - only substance - world - Nama / Rupa has utility value - Showcase

5th Capsule :

- Remember my real nature - world chair - Never emotionally lean on any Particular relationship - Parikshya Lokan.
- Jnani Rejects as objects of emotional dependence... Use relationships to grow out
- Husband - wife = Not for more and more dependence
- Vanaprastha - Grow out of relationship Sanyasa
- Relationship - Means not an end
- End = Growing out of dependence in relationships
- Don't keep any relationship for security or emotional dependence.

Asangoham	Sangha
<ul style="list-style-type: none"> - Nature - Moksha - Clasp Rejection - Mentally not dependent - Remains as Pure - Relationless ‘Consciousness’ / Relationless water 	<ul style="list-style-type: none"> - Samsara - Relationship for Serving and Contribution, not dependency - We want area of Service = Family - Not ownership and Dependence

- I am Pure ‘Consciousness’ nothing to be Accomplished as Goal.

Chapter 18 - Verse 70 :

<p>भ्रमभूतमिदं सर्वं किञ्चिन्नास्तीति निश्चयी । अलक्ष्यस्फुरणः शुद्धः स्वभावेनैव शाम्यति ॥७०॥</p>	<p><i>bhrama-bhūtam-idam sarvaṁ kiñcin-nāstīti niścayī, alakṣya-sphuraṇaḥ śuddhaḥ svabhāvenaiva śāmyati. (70)</i></p>
---	---

The pure one knows with certitude that this universe is the product of illusion and that nothing really exists. The imperceptible Self is revealed to him and he, naturally, becomes tranquil.[Chapter 18 - Verse 70]

- Anatma Prapancha = Object of experience
= Mind / Body / Family / World
- Doesn't have existence of its own - No intrinsic Existence
- Chair has no isness - Isness Borrowed from Wood
- Wood is and Chair is } Isness lent to chair

- If both is-nesses exist - When you take out isness, Chair should remain like Clip and watch
 - One isness Shared
 - One isness appearing on other
- I am world, is not 2 isness
- Not One existence belongs to Observer
- Another existence belongs to Observed
- Krama buta - Greatest Delusion
- One enjoys Original Existence - Another Borrowed 'Existence'
- Chair has Borrowed Existence - Wood has Original 'Existence'

I	World	} Delusion
Original Existence	Borrowed Existence	
We think / Opposite : - World / Original Existence	- I / Borrowed Existence	

Unbelievable - Remember - Powerful Example :

- “Dream” - In Dream, Dreamer looks at dream world as an External Entity - Independent entity - He will Swear.
- Because chased by Tiger

Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmāni māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- Dream world has existence borrowed from me alone
- I Give it existence - Wake up and you will learn
- Similarly, when I discover my higher self, he has Nischaya Jnanam
- Idam Sarvam Kinchit Nasti... Nothing I experience has an existence of its own.
- Existence world enjoys is a misconception
- Alakshyam - Not Perceptible / Not Objectifiable / Unknowable / Aprameyam

What is only Non-objectionable thing in creation??

- Subject / Seer / Atma
- Sphuranam = Light = Jnani
- Atma - World

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Mei Eva Sakalam Jatam - Understood
- I have created world for my entertainment, Uncontaminated world.
 - Wanted pain = No pain
 - Pain = Adventure
- When I welcome both, Vedanta changes attitude towards pain and converts it to situation.

Chapter 18 - Verse 71 :

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।
क्व विधिः क्व च वैराग्यं क्व त्यागः
क्व शमोऽपि वा ॥ ७१ ॥

śuddha-sphuraṇa-rūpasya dr̥śya-bhāvam-apaśyataḥ,
kva vidhiḥ kva ca vairāgyaṁ kva tyāgaḥ
kva śamo'pi vā. (71)

Rules of life, dispassion, relinquishment, control of the mind, what are all these to one who is of the nature of pure effulgence and who does not perceive the phenomenal world at all.[Chapter 18 - Verse 71]

I am pure Consciousness :

- Shuddha Chaitanyam Svarupa Jnanam.
- Different than Vritti Jnanam - Knowledge of objects
- I - Observer Sakshi here - Doesn't see objective Universe / world.
- Independently existing - Double negative

(Positive) :

- Looks upon world as dependently existent

Like my Reflection in mirror (Maha Realisation) :

- See and use Reflection } For Pottu - Appreciate utility of Mirror / World
- Never be afraid of world / Object of Reflection

Dog :

- Sees another dog beaming in Mirror
- See Appreciate Reflection / World
- Need not Destroy reflection - Enjoy but remember it doesn't have independent existence (Biggest Logic / Realisation)

When it goes, away nothing happens also :

- One who understands - World is dependent on me...
- Doesn't see a real external world
- Therefore all Vedic Injunctions / Commandments redundant for him.

Commandments for :

- Money - Avahanti Homam
- Child - Putra Kameshti Yagam
- Iha Loka / Paraloka Anatma - All Nama Rupa - No Vidhi - Relevant
- No Kamya karmas anymore
- Kshanaha here = Nisheda = Avoidance
- Doesn't see 2nd thing - No problems / No detachment because Asaya - No 2nd thing as object of attachment.
- Nobody will be attached to fake 100 Rupee note...

Why Renunciation of that?

- Trade - Unreal - No holding to counterfeit
- For wise - world irrelevant = Crow's dropping
- Don't have great Vairagyam - Don't require effort
- For wise - Entire universe like crow's droppings - No worth of its own
- I alone have given it worth!!

Method of Glorifying Jeevan Mukta :

1) Negation of all Sadhana for liberated person :

- Sarva Sadhana Nisheda spiritual discipline
- Means required to attain end / Sadhyam
- Walking Relevant till you reach Class
- Eating Relevant till you quench hunger, not keep on eating / Walking
- Sravanam / Mananam / Nididhyasanam - For Moksha - Once attained truth / Knowledge for Jivan Mukta - Sarva sadhana Nishedha
- Multipurpose discipline - Benefit individual / Family / Neighbourhood / Society / World.

Any action we do affects all 5 :

- Our work benefits Organization and we get salary
- Sadhanas - Multipurpose
- When Sadhana negated - Means that they are not required for him, not relevant to jivan Mukta.
- Jnani continues all sadhanas / Disciplines for Loka Sangraha
- Only Bhavana different - Not Relevant for me but important for well being of family / Society
- Pujas - Benefit World
 - Life of individual affects next generation

- Jnani inspires children, model to society / Gita :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ |
sa yat pramāṇaṁ kurutē
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

Puja Done for Loka Sangraha therefore Sadhana Nisheda :

- Rest of Chapter 18 / 19 / 20 will Negate all Sadhanas

Bhavana :

- Not doing for my liberation
- I am Nitya Mukta Atma but continue them for Society!

Srardham :

- Forefathers liberated or taken Rebirth
- Benefits me / Pitrus who don't have children any Karma - will benefit many.

2) Dvaita Nishada is Dvaita Satyatva Nisheda :

- Negation of duality
- No world / No God / No Shastram / No People
- Dvaita Nisheda, negation of duality of reality from standpoint of Brahman (Maha Realisation)
- Not negating Dvaita Anubava from standpoint of body
- Veda never negates Dvaita experience from Standpoint of body
- Experience of youth / Old age - will continue
- From standpoint of Brahman they are all Mithya - Nama / Rupa
- Don't ask how Shastra negates.... Dvaitam when we are seeing body / Buildings
- Sva Sadhatva Nisheda - Not Sadhana Nisheda
- Dvaita Satyatva Nisheda - Not Dvaita Anubhava Nisheda

Chapter 18 - Verse 71 :

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।
क्व विधिः क्व च वैराग्यं क्व त्यागः
क्व शमोऽपि वा ॥७१॥

*śuddha-sphuraṇa-rūpasya dr̥śya-bhāvam-apaśyataḥ,
kva vidhiḥ kva ca vairāgyaṁ kva tyāgaḥ
kva śamo'pi vā. (71)*

Rules of life, dispassion, relinquishment, control of the mind, what are all these to one who is of the nature of pure effulgence and who does not perceive the phenomenal world at all.[Chapter 18 - Verse 71]

Jnani can't violate any Rules :

- He need not follow for his liberation, continues to be relevant for harmony and well being of the world
- Similarly, Vairgyam / Tyagi / Kshaya not for his liberation, but continues for sake of society.

Chapter 18 - Verse 72 :

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।

क्व बन्धः क्व च वा मोक्षः क्व हर्षः क्व विषादिता ॥७२॥

sphurato' nanta-rūpeṇa prakṛtiṁ ca na paśyataḥ,

kva bandhaḥ kva ca vā mokṣaḥ kva harṣaḥ kva viṣāditā. (72)

Where is bondage? Where is Liberation? Where is joy? Where is sorrow? for one who does not perceive nature - the relative existence - but sees only the Self shining in endless forms.[Chapter 18 - Verse 72]

- Jeevan Mukta Shines in form of infinite
- Brahman alone in form of existence which pervades all over.
- He is inform of 'Consciousness' in all living beings.
- In form of Satchit Ananda Atma, Jnani looks at himself.
- Sarva Butanta Butatme.... Sarva Butani Atmani (Gita - Chapter 9)

सर्वभूतस्थमात्मानं
सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा
सर्वत्र समदर्शनः ॥ ६-२९ ॥

sarvabhūtastham ātmānaṁ
sarvabhūtāni catmani |
īkṣatē yōgayuktātmā
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Jnani recognizes everything as Brahman - Doesn't see material world independently existing
- Has perception of Universe - Doesn't see it as substantial entity having an existence on its own.
- Appreciates it as Nama / Rupa
- Wise doesn't see ornament - Understands that ornaments other than gold = Mithya - Non-substantial Nama / Rupa = Non-perception of ornaments.
- All Ornaments are gold with different Nama / Rupa
- Brahman = Prakriti and Nama Rupa
- Prakriti Doesn't exist independently therefore not substantial entity.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

- No 2nd thing other than Brahman.

Gita :

ब्रह्मार्पणं ब्रह्म हविः
ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇam brahma havih
brahmāgnau brahmaṇā hutam |
brahmaiva tēna gantavyam
brahma karma samādhinā ||4-24||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

- Even though Sense Organs perceive world
- No ‘Question’ of Bondage / Moksha / Joy / Sorrow....

- Brahman is free from Harsha / Vishadaha / Bandah / Moksha - Attributes

Dvaita Nisheda :

- From Paramarthika Tattvam / Drishtam
- Dvaitam doesn't have reality of its own

Meditate :

- Na Dharma / Na Kamo / Na Moksha - From Paramartika Atma Drishti - No 2nd thing.
- When dream problem goes away on waking up... Dream problems disappear.
- Become nonexistent from the standpoint of waker
- Similarly understand from Brahman standpoint.

Chapter 18 - Verse 73 :

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।

निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥७३॥

buddhiparyanta-saṁsāre māyāmātram vivartate,

nirmamo nirahaṅkāro niṣkāmaḥ śobhate budhaḥ. (73)

The illusion of this phenomenal world prevails until Self knowledge. The wise one lives devoid of 'I-ness,' devoid of 'mine ness' and free from passions. [Chapter 18 - Verse 73]

Anubhava	Satyatvam
<ul style="list-style-type: none"> - World is experienceable before and after Vedanta - Drishtavyam / Perceptibility - Sunrise still experienced 	<ul style="list-style-type: none"> - World was reality before Vedanta - Snatched by Vedanta <p>Sunrise Snatched :</p> <ul style="list-style-type: none"> - Geo Centric before - Earth in Centre - Planets and Sun going around earth - Heliocentric Discovery - Solar Centric - Sunrise unreal - Majority don't Prove reality

- I Learn science and get wisdom / Understand
- Sunrise no more seen as reality - Optical illusion caused by magnitude of things involved.
- Duality after Vedanta is Magic illusion
- As long as maya / Mind - Sense organs / Body is there - Appearance of duality continues world of Duality - Real till knowledge Arises.
- Only experience continues - Not struggle for jivan Mukta.

After Jnanam :

- Since no duality, no possessor - Possessed
- Relationship can't be possessive of my shadow because no shadow separate from me
- Even though, I continue to experience shadow...

- **No ownership w.r.t. body / Mind complex Clasp Rejection.**
- **No Ahamkara in body**
- **No Mamakara in possessions / Family**

- Therefore no Kamaha - wise outshines

Chapter 18 - Verse 74 :

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।

क्व विद्या च क्व वा विश्वं क्व देहोऽहम् ममेति वा ॥७४॥

akṣayaṁ gata-santāpam-ātmānaṁ paśyato muneḥ,

kva vidyā ca kva vā viśvaṁ kva deho 'ham mameti vā. (74)

To the wise one who perceives the Self as both imperishable and free from grief, where is knowledge, and where is the universe? Where is the feeling 'body am I' or the feeling 'mine is the body?' [Chapter 18 - Verse 74]

- Dvaita Nishada alone from point of absolute reality
- Muni - Who has practiced 'Nididhyasanam' that he remembers even in worldly Vyavaharyam.
- Awareness is in subconscious mind when emotional / Health problem / In death body.
- Nama Rupena Shariram goes through conditions
- Waves goes through conditions nothing happens to water
- Wave body is Nama Rupa goes through ICU
- If you remember - Munihi - Not one who has Read / Heard the Gita.

- Tambura Shruti - Capsule 5 - Life entertainment
- If I remember - Substance my real nature
- One who is aware of his real nature = without Janma / Mrityu / Jara / Vyadhi
- They are part of cosmic entertainment by Ishwara's Maya - Both life / Death wonderful Youth / Old age wonderful.
- No Raaga / Dvesha - Balanced attitude - Dwell on changeless Atma
- Samsari - Munumunutvam
- Moksha - Everything is constant play of Maya = world
- No I - Then no 2nd / 3rd Person you / Him
- In Advaitam - No 1st / 2nd / 3rd Person

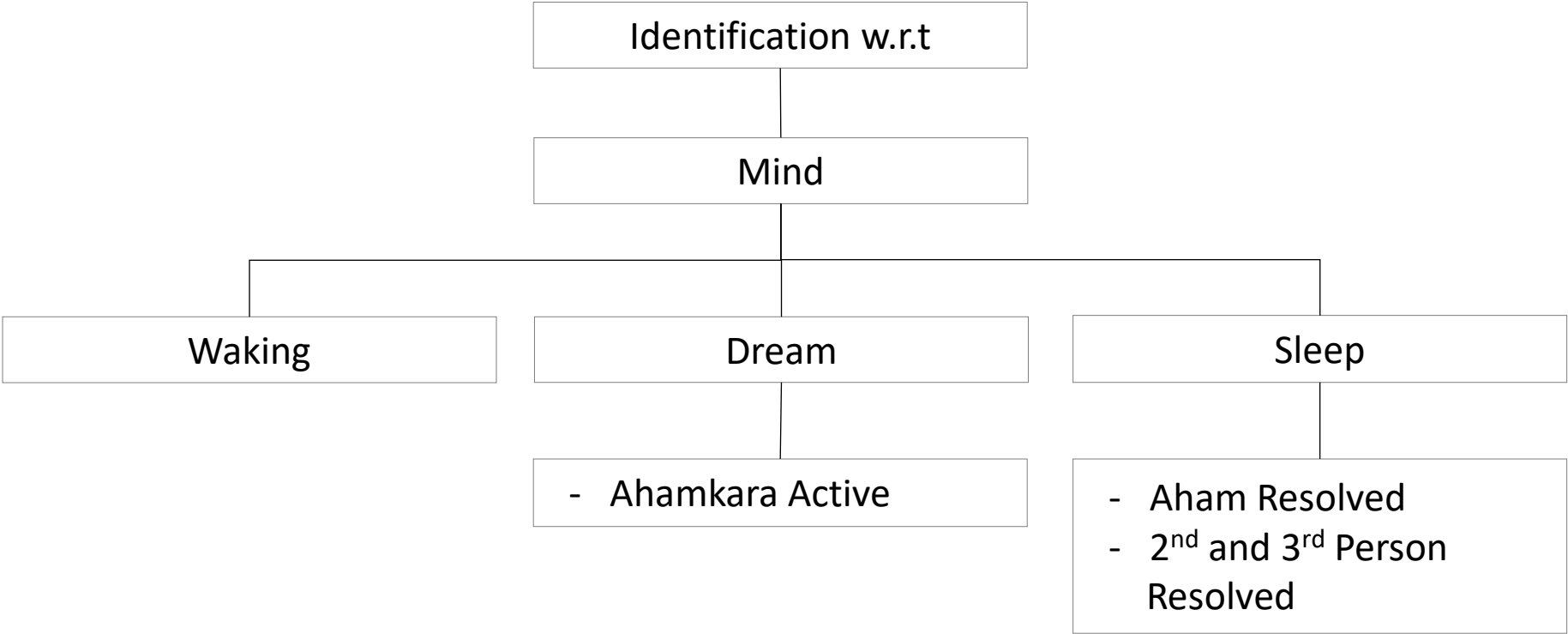
Sad Darshanam :

- When we wake-up from Sleep...

I am comes out 1st :

- Ahamkara I - Parallely - You and 3rd Person (Neighbours me)
- 1st / 2nd / 3rd Person - Simultaneously wake up in Waking / Dream - State
- In ahamkara one sleeps in Sushupti.

2nd / 3rd Person Simultaneously Resolve :



All 3 Interconnected :

When Aham is there	When Aham goes away
Mama Relations will come	Mama Relations go away

- Ahamkara Creates problem.

Chapter 18 - Verse 75 :

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।
मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत् क्षणात् ॥७५॥

*nirodhādīni karmāṇi jahāti jaḍadhīryadi,
manorathān pralāpāṁśca kartumāpnotyatat kṣaṇāt. (75)*

The moment a man of dull intellect gives up the practices of mental control, he from that very moment begins to entertain desires and fancies. [Chapter 18 - Verse 75]

- Person should follow disciplines till he becomes Jivan Mukta.
- After that Dharma natural without Vidhi / Nisheda without instructions - Jivanmukta follows Governed by inside wisdom.
- ½ Baked Jnani → Slips from Sadhana - Threat to society - “Jadadhee”
- Partially understood Vedanta and Drops discipline claiming Jivan Mukta.
- Nirodha = Restrain - withdrawal from immoral activity
- Can't do Immoral by saying Akarta will be taking to improper Activities.
- Without supervision from Guru / Shastra
- Even when alone - will follow Vidhi / Nisheda - Naturally dharmic
- Never give up all disciplines.

Chapter 18 - Verse 75 :

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।
मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत् क्षणात् ॥७५॥

*nirodhādīni karmāṇi jahāti jadadhīryadi,
manorathān pralāpāṁśca kartumāpnotyatat kṣaṇāt. (75)*

The moment a man of dull intellect gives up the practices of mental control, he from that very moment begins to entertain desires and fancies. [Chapter 18 - Verse 75]

Nirodhadhini 2 Meanings

1st Interpretation

- Student should not be over confident before
- Jnana Nishta Until Nishta level then during Vyavaharika knowledge is there

Otherwise :

- Jnanam Pushed behind

2nd Interpretation

Ashtanga Yoga :

- Nirodha Samadhi without coming to Atma Jnanam
- Mechanical practice through Pranayama / Dharana Samadhi
- If mind is creating problem by unhealthy patterns of thinking, mere Suppression will not help

Nirodhadhini 2 Meanings

1st Interpretation

2nd Interpretation

2nd Chapter - Gita :

- Dhyayato....
- Student falls into Samsara
“Manorathan Adharmic life”
- Dull witted / Over confident person
gives up Sravanam / Mananam /
Nididhyasanam before Nishta

Gita - Chapter 2 :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē |
saṅgāt sañjāyatē kāmāḥ
kāmāt krōdhō'bhiajāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Mind quiet / Peace only in Samadhi / After yoga, initiate unhealthy thought patterns because of self ignorance.
- Sravanam / Mananam - Gain knowledge
- Stopping mind / Thoughtlessness not solution
- Educating / Enlightening mind is solution

Chapter 18 - Verse 76 :

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।
निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥७६॥

*mandah śrutvāpi tadvastu na jahāti vimūḍhatām,
nirvikalpo bahiryatnād-antarviṣayalālasah. (76)*

A man of dull intellect even after hearing the Truth does not give up his delusion. Though outwardly, through suppression he may appear to be without mental fluctuations, a craving for sense objects shall linger in him.[Chapter 18 - Verse 76]

2 Types of Misguided Sadhanas :

- Effort in wrong direction
- Blind Yogi who suppresses thought by Meditation by Pranayama and Dharana - Nirvikalpaka
- State of thoughtlessness / State of Divisionless / Thought alone responsible for subject / Object division...
- When thoughts eliminated ; Division in form of Subject / Object resolve
- Dvaitam resolves - There is an artificial Advaitam created.

- In Nirvikalpa Samadhi, thoughtlessness, there is Dvaitam removal
- There is an Advaita state - False Advaitam because it is suppressed Advaitam.
- Not Real Advaitam but potential Dvaitam waiting to Surface again.
- Artificial Advaitam will give joy... Temporary joy as in sleep - Problem - we want to wake up.
- This Nirvikalpa artificial Advaitam, Potential Dvaitam is only superficially in Advaitam.
- Inside, there is a Desire for sense objects, not gone away - Underneath, suppressed like Painkiller, Anaesthesia during surgery...
- Anesthesia affect goes away when pain comes - Doctor not around
- Similarly yoga = Mental Anastasia where fear, anger suppressed
- All disturbances - Kama, Krodha, Lobha, Moha, underneath

<ul style="list-style-type: none"> • Yoga samadhi - As solution is misguided approach - Yama / Niyama used for integrating personality - Ok, but doesn't remove self ignorance
--

- Don't know I am Paramatma, mistake myself as 'Jivatma'
- Ignorance Misconception, yoga can't remove - Yoga useful for preparation of mind.
- I am Jivatma Notion should be displaced by I am Paramatma knowledge.
- Until displacement - Problem not solved
- Another misguided Sadhana...
- When Acharya says - you are Paramatma, ever free self...
- I am Paramatma knowledge must falsify or Displace - I am individual - Ahamkara notion.

- 'Paramartika' knowledge should displace 'Jivatma' notion
- He retains 'Jivatma' - I am 'Jivatma' in the heart and continues - I am Paramatma is over played, Displacing I am 'Jivatma'
- Paramatma added to Jivatma Ishvara
- I am Father and 'Paramatma' also

Joke :

- Sardarji - Scolded by wife - Wears new socks in leg and puts old socks in pocket to prove he is wearing new socks.
- New socks not Added - Must replace old socks
- 90% of Vedantic Listeners retain I am 'Jivatma' individuality and upon that, Aham Brahmasmi is put on.
- Smell of Ahamkara Samsari continues
- Mandah students listen to Vedanta and keeps old Pattern of thinking not replaced.
- Nitya Mukta Svabava also comes - Predominantly, I am Samsari continues
- Old notion not Removed.

Example :

- 1 MM Pipe and gets trickles of water from tank
- Big pipe added at end, not replaced still gets trickles
- Vedanta - Added - Joy doesn't come
- Aham Brahmasmi - Not added to Aham Jivoasmi but replaced.
- Mandah Retains both - Doesn't work.

Chapter 18 - Verse 77 :

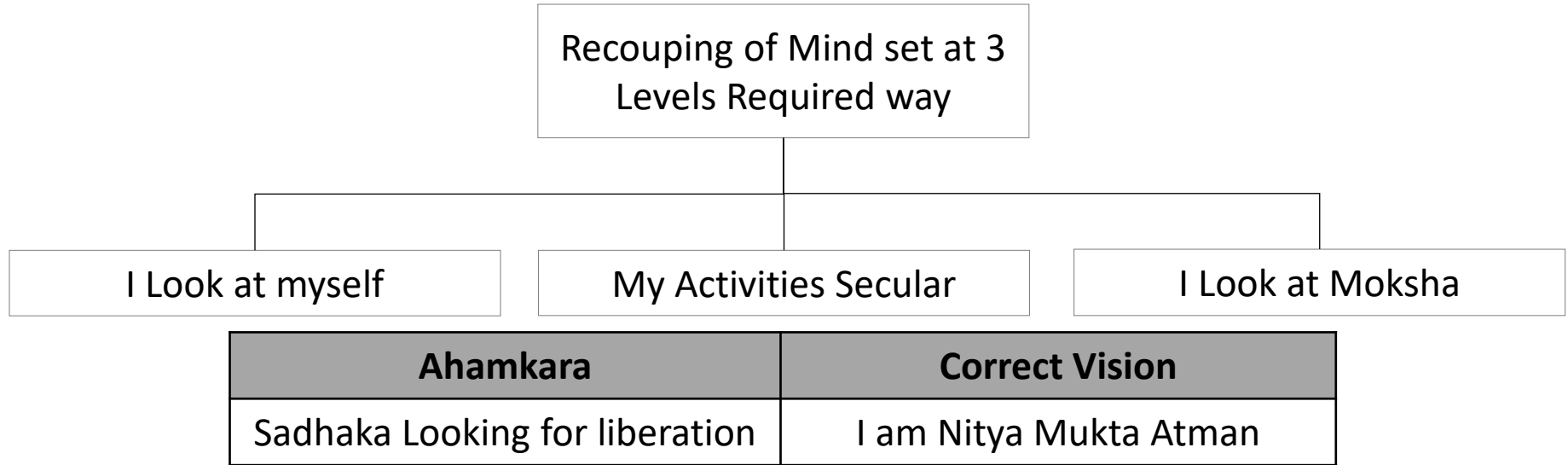
ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।
नाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥७७॥

*jñānā-dgalita-karmā yo lokadr̥ṣṭyāpi karmakṛt,
nāpnotyavasaram kartuṁ vaktum-eva na kiñcana. (77)*

He, whose work has dropped-off with the dawn of wisdom, may undertake some work as seen by ordinary people. But he gets no room or scope to do or to say anything.

[Chapter 18 - Verse 77]

No External change :



- Activities done not for My Sadhaka taking it to Destination.
- I am Nitya Mukta - No Sadhana - All Lokasangraha, Moksha Sadhana to Lokasangraha Sadhana.

Moksha :

- Not distant Goal / Event but my Svarupa
- Karmas continue - Not for Poornatvam but out of Poornatvam
- Possible only when I Shift my I to higher Atma
- By Power of knowledge all karmas Meaningless

World Standpoint	Jnani Says
<ul style="list-style-type: none">- Jnani is Karma Kruth- Jnani is Body / Mind / Complex lecturing	<ul style="list-style-type: none">- I am free Atma- Body / Mind / Part of Anatma Vishwaroopa Ishvara

- Karma need not / Should not / Can't be stopped
- Let them continue their Dharma - Learn to stand as Sakshi of Anatma

Therefore Jnani says :

- I am ever free from Karma

3rd Capsule - By my mere presence :

- As Sakshi Chaitanyam, I give life to body - Not action I do and every body performs action and Experiences world
- Performs actions and experiences world
- I Give life / Bless - Active body - I don't act...
- Jnani, Atma, doesn't have scope to do action because Atma is Akarta / Abokta.

Atma can't say :

- I act / I don't act
- **Body / Mind does Karma derived from Vasanas**
- Go through karma Phalam - Growing / Greying / Going!!
- Never complain about Karma , because it is Ahamkara nature
- **Accept Karma and Karma Phalam at Anatma level**
- **Understand actionless at Atma level = Balanced way of life**
- No other permanent solution - Otherwise, life is Drudgery

Chapter 18 - Verse 78 :

क्व तमः क्व प्रकाशो वा हानं क्व च न किञ्चन ।
निर्विकारस्य धीरस्य निरातङ्कस्य सर्वदा ॥७८॥

*kva tamah kva prakāśo vā hānam kva ca na kiñcana,
nirvikārasya dhīrasya nirātaṅkasya sarvadā. (78)*

To the wise one, who is ever unperturbed and fearless, where is darkness? Where is light?
Where is loss? There is nothing whatsoever.[Chapter 18 - Verse 78]

In Atma - I should become Strong :

- Problems of old age Sickness should become insignificant / Fade out
- At Anatma level, law of karma can't be avoided or Eliminated
- As long as Prarabda - Physical experience of Prarabda will be there
- Biological experience of old age will be there
- God has to be just - Run world according to law of karma.

- Subdue the effects of Prarabda by Ghetti Melam / Stars in daylight / Counter irritation - Cold by Vicks
- Climb Mt. Everest - Pay Lakhs / invite pain - Because joy of climbing so much, in front of that joy, Discomfort don't go to away, but insignificant.
- Atma powerful, Anatma fades insignificance, because it can't be eliminated / Avoided.
- In light of Atma knowledge, Anatma is as though Non-existent
- Freedom fighter - Jail and torture insignificant.

Why not Eat and be Merry :

- Another personality Dominant, pains not felt, Old age - Pains not Non-existent but Falsified - Mithya, in the light of Brahman they are as good as Non-existent.

Where is ignorance and Knowledge?

- Both belong to Vyavaharika plane only - Where is renunciation?
- Possible only when there is duality - From higher plane, as good as not there.
- Wise looks at everything from Standpoint of Atma

Science :

- No world, Elements in different configurations = world
- Tangible world - Doesn't exist
- Elements = Molecules / Atoms / Sub-atomic Particles / Energy in motion...
- Intangible energy in high motion creates, illusion of tangible world.

When in pain - Forget all these :

- Keep in Sub-conscious mind
- Free from sorrow all the time
- World insignificant to look, sleep over

Chapter 18 - Verse 79 :

क्व धैर्यं क्व विवेकित्वं क्व निरातङ्कतापि वा ।
अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥७९॥

*kva dhairyam kva vivekitvam kva nirātāṅkatāpi vā,
anirvācyasvabhāvasya niḥsvabhāvasya yoginaḥ. (79)*

For the fulfilled seeker (yogin), who is attributeless and of undefinable nature, where is patience? Where is discrimination? Where is even fearlessness? [Chapter 18 - Verse 79]

- Samsara / World / Sadhana irrelevant from - Dream Hunger Dream food relevant, Real for Dreamer - Therefore, Relevant in same Order of Reality.
- From Waker - Standpoint Dream irrelevant
- Paramartika Drishti - Highlighted as in Mandukya Ajativada

2nd Chapter :

- Na Nirodhana Choptpatihi
- Na Baddha - Na Sadhakaha
- Na Mumukshur - Na Muktaaha
- Iti Yesha Paramarthatha

Why no 'Question' of Removing Duality?

- Dualistic world has never come in 3 Periods of time

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Sambutuha / Vayu / Agni / Panchikaranam

Gauda :

- Creation never came
- No Samsari
- No Sadhaka / No sadhanas
- Because no Mumukshu / No Mukta
- All word play - Mandukya not taught in public
- Go to Paramartika Drishti - Relevant from that angle
- World = Disturbance in Mithya Nama Rupa.

5th Capsule :

- For a person who remembers real nature, Life = Screen = Entertainment
- Some shadows / Darkness...
- One who forgets real nature - Life struggle...
- For absolute angle - Negates everything - No Vedanta / No Shastra / No knowledge because no ignorance
- Knowledge - Happens in mind
- Mind Negated - No knowledge / No Viveka / Discrimination... w.r.t. Mind which is Nama Rupa
- No 'Question' of freedom from worry
- Because no worry - worry is disturbance
- Neurologist - Sodium deficiency
- Put 2 spoons of salt - Lithium deficiency
- One Brahman - whose nature is indescribable
- Language fails - Because it is free from attributes
- Sat chit Ananda - Used only form
- Vyavaharika Drishti - Eternal Sat Relevant only from standpoint of Non-eternal.
- Brahman is Consciousness only from standpoint of Jadam - From absolute angle, can't use Svabava
- For one who claims absolute Brahman all these are too small and insignificant to worry about.

Chapter 18 - Verse 79 :

क्व धैर्यं क्व विवेकित्वं क्व निरातङ्कतापि वा ।
अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥७९॥

*kva dhairyam kva vivekitvam kva nirātāṅkatāpi vā,
anirvācyasvabhāvasya niḥsvabhāvasya yoginaḥ. (79)*

For the fulfilled seeker (yogin), who is attributeless and of undefinable nature, where is patience? Where is discrimination? Where is even fearlessness? [Chapter 18 - Verse 79]

As Karma Yogi :

- We have once concept of Moksha
- Based on his world view - Triangular format
- I am helpless Jiva - Constantly tormented by Jagat - Unpredictable, uncontrollable world.
- Have to be regularly helped from Ishvara
- Seek help through out life

My concept of Moksha :

- After death I will permanently join Ishvara and Escape from tormenting world.
- Moksha = Escaping permanently from tormenting world by permanently joining Ishvara.
- Videha Mukti - Must join Ishvara and escape from returning to world.
- Concept of moksha of Karma Yogi - He works for this moksha...

Jnana Khanda :

- Concept ok from Triangular format
- Secondary moksha / Conventional Moksha

Real / Primary Moksha :

- Work for primary moksha
- Secondary moksha is by product, Automatic

Change mind set :

- Drop idea I am Tormented / Troubled Jiva and world is tormentor – Troubleshooter

Passion = Re-vision :

- Moksha not escaping from world
- I am not tormented Jiva - I am Un-tormentable Atma, which can't be tormented by the world
- Therefore I need not escape from world / Body / Rebirth...
- Ishvara will stroke head and send me back to Chennai
- As Atma, I can't escape from world
- I am all pervading Atma on which the world is standing.

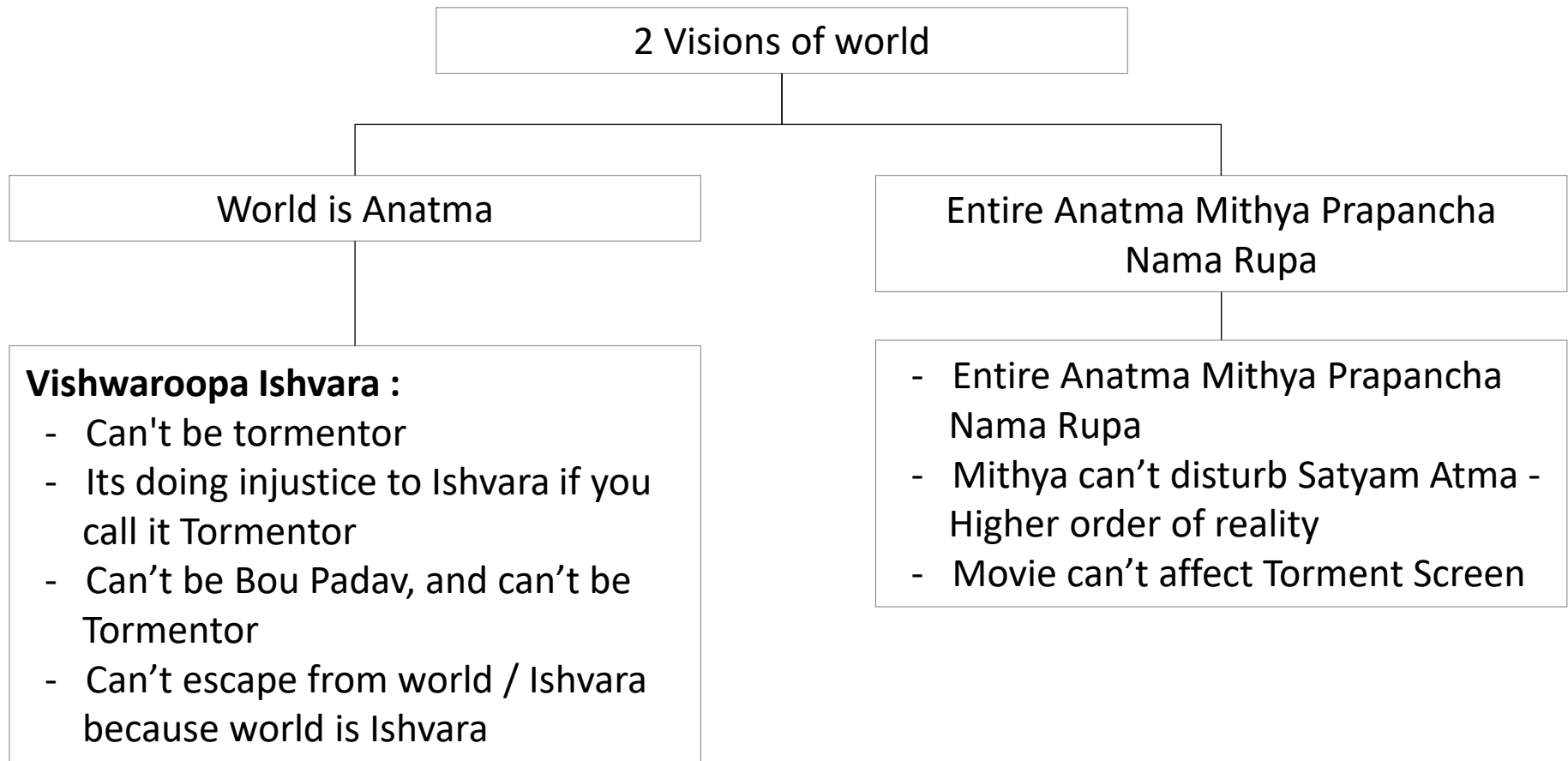
Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman.

- Change mind set w.r.t. myself - I cannot escape
- As Jiva - world will be Tormentor
- Moksha = Escape because I see world as tormenting
- World not tormentor - Anatma - Vishvarupa Ishvara



Dakshinamurthy Stotram :

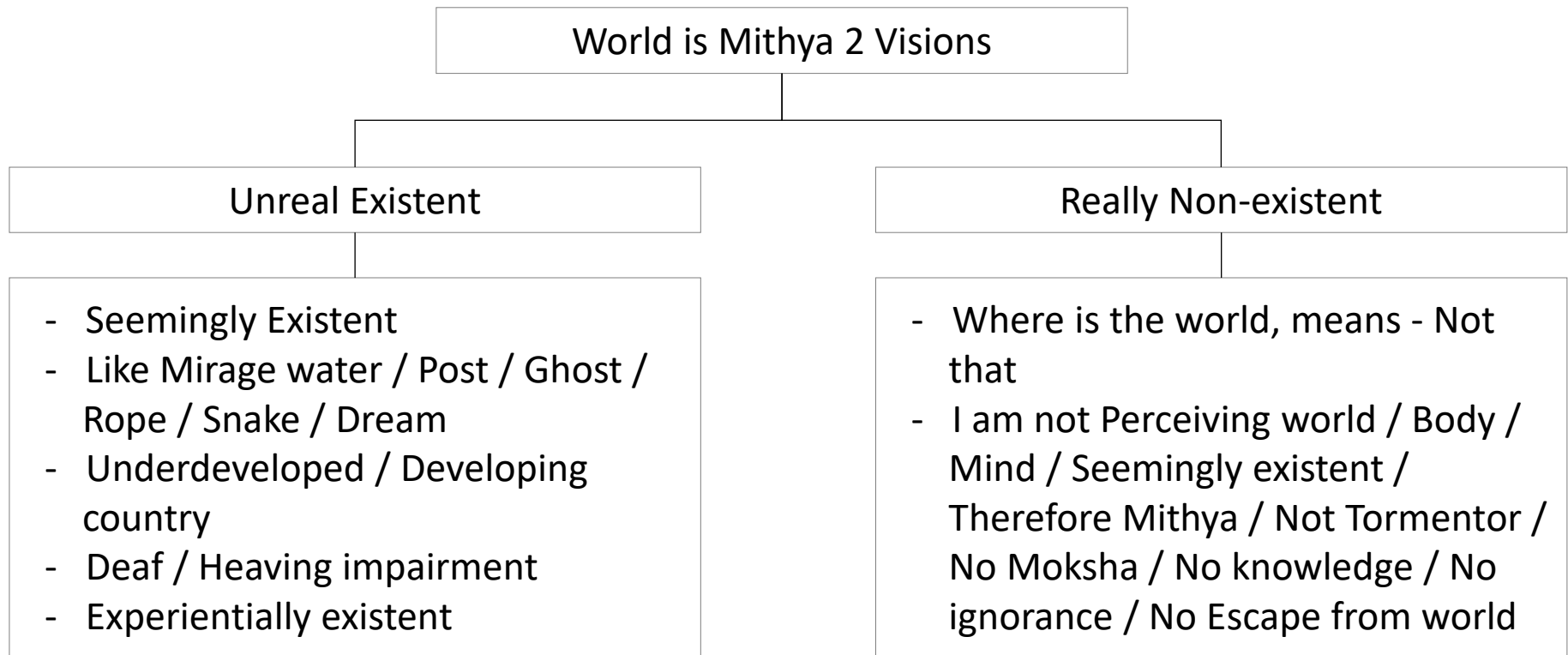
विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

Conclusion :

- Anatma Jagat not tormentor
- Get out of tormentor / Tormented escapism philosophy - See yourself as ever free
Atma - Nitya Mukta Svabhava
- Look at world as Vishwaroopa Ishvara or Mithya Anatma of lower order of reality!
- I am not affected Jiva, requiring escape after death



Real Moksha :

- Remembering this fact
- Being in binary format - Vyavaharika Anatma
 - Paramartika Atma

Kwa :

- Where is in reality from Paramartika Drishti Nama Rupa as good as not there
- World negated as Anatma - Mithya Nama Rupa
- Body / Mind complex included in Mithya

- Anatma - Where is body / Mind / Ignorance / Knowledge / Guru Shastra / shishya...
- Knowledge is also thought in Atma - Mind
- All negated - Non-tormenting - Nama Rupa
 - Ishvara
 - Lower order

Therefore world entertainment, not tormentor - 5th capsule :

- Where is Dhairyam / Vivekam / wisdom / courage / Property of Anatma mind Antahkarana and freedom from anxiety.
- When rope snake negated - where is poison in rope to clean up...
- Knowledge and Ignorance also relative in Time / Space / Object
- In infinite - No Time / Space / Object / No Triputi - Pure Existent / Consciousness / Ananda - Svarupa Atma
- Property of Anatma - Mithya - Nama / Rupa - Only Yogi is there
- Yogi = Jnani - who claims I am Atma

What type of Atma?

- Nature is indescribable

Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.
[2 - 4 - 1]

- Free from all the attributes - Sat chit can only use in relation to world
- If world negated - Sat / Chit can't use
- As good as not there - Because world doesn't torment him anymore

Chapter 18 - Verse 80 :

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।
बहुनात्र किमुक्तेन योगदृष्ट्या न किञ्चन ॥८०॥

*na svargo naiva narako jīvanmuktirna caiva hi,
bahunātra kim-uktena yogadr̥ṣṭyā na kiñcana. (80)*

There is no heaven nor is there a hell, there is not even the state of Liberation. In short, in the yogika vision nothing exists.[Chapter 18 - Verse 80]

- No Svarga / No Naraka / No Jeevan Mukti... Jivan Mukti only w.r.t Jiva, Jiva is called Jiva only till it has Association with Body / Mind Chidabhasa.

- When they are negated, Jeevatvam goes away - Brahman alone is there
- Yoga Drishtya = Jnana Drishti / Paramartika Drishti
- World as good as non-existent - To lay person in triangular format don't say this

Say :

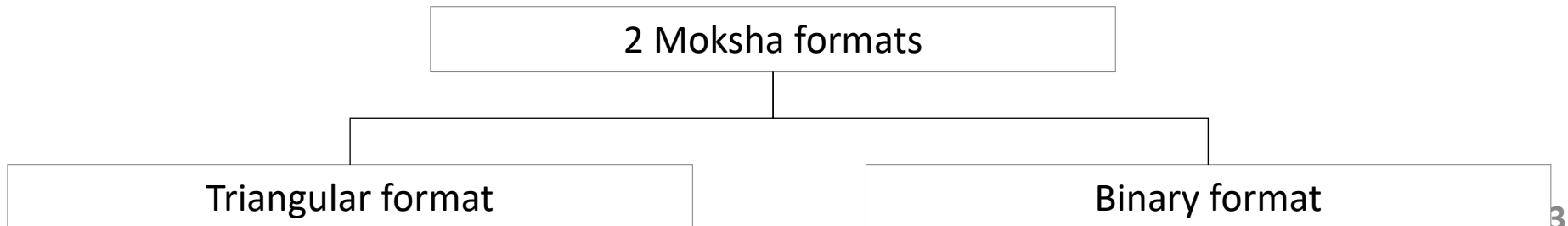
- Jnani's Sanchita karma is negated
- Agami doesn't come, Prarabda will soon end
- Sukshma Shariram will merge into Samashti 'Hiranyagarbha' Sukshma Shariram
- He will not be back again
- This is moksha description, to lay person in Triangular format.

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham ॥ 11 ॥

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]



Chapter 18 - Verse 81 :

नैव प्रार्थयते लाभं नालाभेनानुशोचति ।
धीरस्य शीतलं चित्तममृतेनैव पूरितम् ॥८१॥

*naiva prārthayate lābham nālābhenānuśocati,
dhīrasya śītalam cittam-amṛtenaiva pūritam. (81)*

A wise man neither longs for gain nor grieves at the loss. His serene mind is indeed filled with the nectar - the supreme Bliss.[Chapter 18 - Verse 81]

- Jnani seeks no gain from the world

2 Reasons :

i) World is Anatma - Mithya don't give value to that :

- We don't run after fake note

ii) As Atma don't require anything :

- To improve status / Make over in the image
- I know my worth and don't depend on how world looks at me = Moksha
- Don't care to improve image
- If I earn one look - Don't earn - Don't contribute
- Physically world looks at me as a burden
- Thought - My worth doesn't depend on respect
- World gives - It is very fragile - Soap bubble
- Doesn't seek Prestige / Honour / Praise from the world - They are ephemeral

- If respect stops coming / withdrawn not going to be disturbed because world is Utilitarian
- Proactive - Appreciative if I am useful
- Care as a duty - Not proactive or positive care - Mind cool as cucumber
- By product knowledge that I am not the mind
- Cool product of knowledge that I am not mind

Chapter 18 - Verse 82 :

न शान्तं स्तौति निष्कामो न दुष्टमपि निन्दति ।
समदुःखसुखस्तृप्तः किञ्चित् कृत्यं न पश्यति ॥८२॥

*na śāntaṁ stauti niṣkāmo na duṣṭam-api nindati,
sama-duḥkha-sukhas-tṛptaḥ kiñcit kṛtyaṁ na paśyati. (82)*

The desireless one has neither praise for the calm nor even blame for the wicked. Contented and the same in happiness and misery, he finds nothing to be achieved.[Chapter 18 - Verse 82]

- Nama Rupa different - Behaviour different trying to escape from problem
- Primary interest himself Atmanastu Kamaya Sarvam Priyam bhavati

Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittam priyam bhavati,
ātmanastu kāmāya vittam priyam bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyam bhavati,
ātmanastu kāmāya brahma priyam bhavati |
na vā are kṣatrasya kāmāya kṣatram priyam bhavati,
ātmanastu kāmāya kṣatram priyam bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvam priyam bhavati,
ātmanastu kāmāya sarvam priyam bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaḥ śrotavyo maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvam viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- No Hatred to anyone - world not wonderful or terrible to anyone.
- Drop all judgement of world and your philosophy
- Appreciate world as it comes
- No subjective assessment, objective appreciation as Mithya world or Vishwaroopa Ishvara
- Samaha / Equanimous / Reduced FIR increased CCC - Calm / Cheerful / Confident mind.
- Equanimous - No goal to be established to improve status
- Activities with fulfillment not for fulfillment.

Chapter 18 - Verse 83 :

धीरो न द्वेष्टि संसारमात्मानं न दिदृक्षति ।
हर्षामर्षविनिर्मुक्तो न मृतो न च जीवति ॥८३॥

*dhīro na dveṣṭi saṁsāram-ātmānaṁ na didṛkṣati,
harṣāmarṣa-vinirmukto na mṛto na ca jīvati. (83)*

This wise one neither hates the world of change nor wishes to 'see' the Self. Free from joy and sorrow, he is neither dead nor alive. [Chapter 18 - Verse 83]

- Dheerah not obsessed with Sukshma Shariram World / Travel / Sushma Sriram belongs to Anatma
- Not bothered about somebody called him as Jnani
- Samsara = Samyak Sarathi - From this body to another - Because he has claimed Moksha.
- Travel of Sukshma Shariram = Samsaram
- Doesn't want to get Atma Darshanam
- Don't desire to see Atma - Not seeable - If I seer (Drk - Drishya)

Drk Eva Natu Drishyate :

- Free from emotions of Harsha / Elation
- Vimarsha - Intolerance because he claims I am Atma
- Neither Dead - Alive - Death / Life w.r.t. Prana Shariram
- Samyoga and Viyoga - Belong to Anatma.